



**Start of The family of Abraham  
Jacobs (1833-1892) and Betsy  
Pareira Jacobs (1837-1895) /**

**AR 6659**

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AR 6659

The Family of Abraham Jacobs and Betsy Pereira Jacobs

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A 37/6

THE FAMILY OF ABRAHAM JACOBS (1833-1892)

AND

BETSY PAREIRA JACOBS (1837-1895)

by Mary Jean Johnson Lehman  
and  
Nancy Felson Brant

This history of the Jacobs and Pareira families was written by Mary Jean Lehman, wife of Nat Louis Lehman, a great-grandson of Abraham Jacobs and Betsy Pareira Jacobs, and the genealogy by Mary Jean Lehman and Nancy Felson Brant, wife of Joseph Brant, a great-great-grandson of Abraham and Betsy.

It includes information about the following families:

ARONS, BEHR, BERGMAN, BACH, BENNETT, BROWAR, BLOCH, BRANT, BENDEL, BERGER, CAPLIN, CHRISTIE, COHEN, DE GROOT, DARDICK, DEMEREST, EPTON, EPPSTEIN, FRIEDMAN, FREED, FEIG, GREDITZER, GOLDSTICKER, GOLDMAN, GROSS, HIRSHORN, HALBERSTAD, JASON, JOUGHEN, JACOBS, KAPLAN, KALISH, KADET, KOENIG, LEHMAN, LIEPMAN, MEINRATH, MARCUS, MILKMAN, MEYERS, MILLER, PAREIRA, PEREIRA, PORTNOY, PHILPOTT, PARFENOFF, ROTHSCHILD, SWARZ, STEINER, SULTAN, STERN, STEWARD, SCHARFENBERG, STAMPFER, SALOMON, SOLOMONS, SLEEPER, WATELL, WEIL, WITTELSHOFFER, WISE, ZWART

Mark Louis Lehman edited and typed the manuscript.

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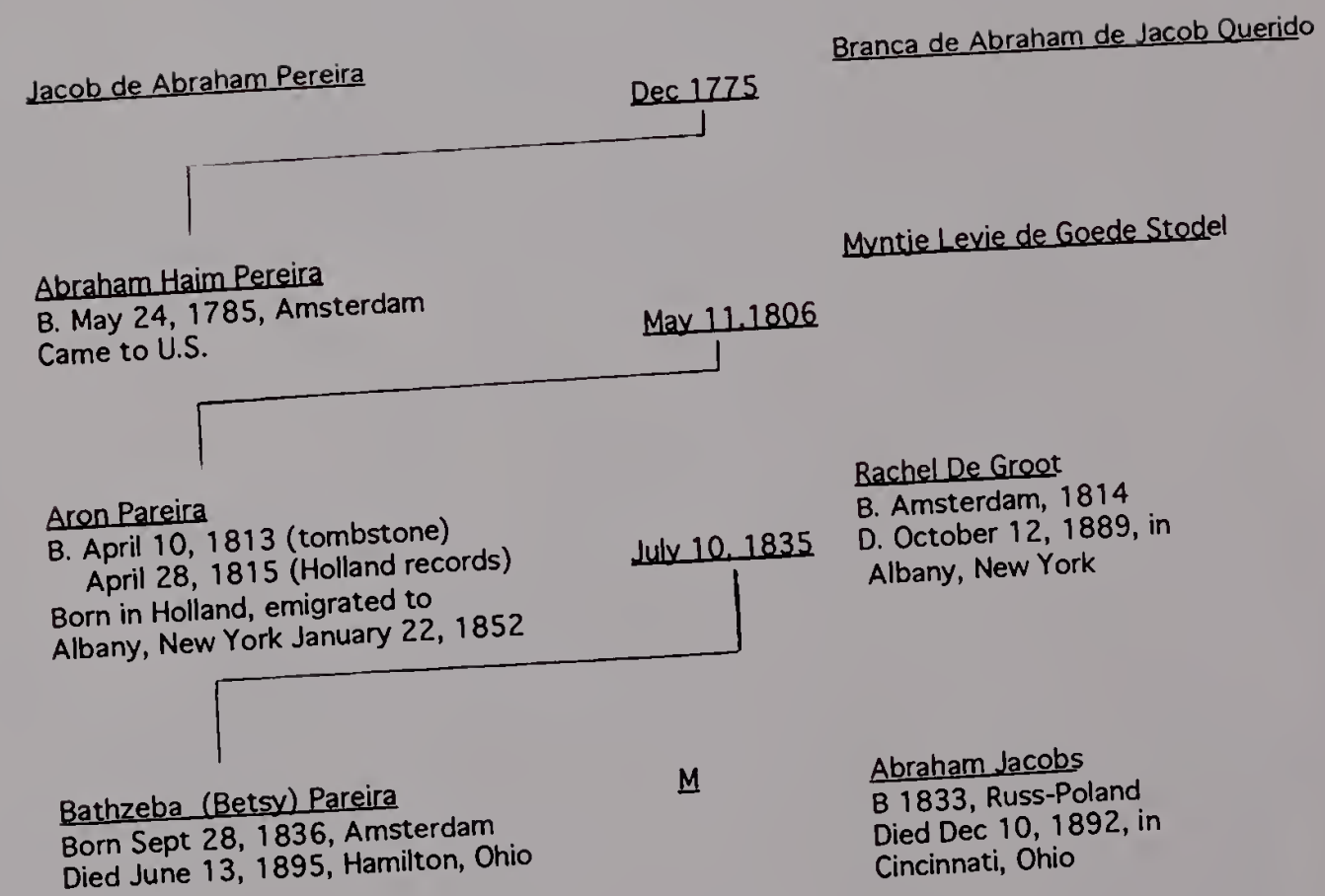
June 1993  
Revised: January, 1994



Rebecca Jacobs Eppstein  
(1862-1936)  
daughter of Abraham Jacobs and Betsy Pareira

This family history was written in loving memory of Rebecca  
Jacobs Eppstein at the request of her grandson, Nat Louis Lehman.

The Rodriguez Pereira (Pereira) Family





March 31: 500 years since expulsion from Spain

NEW YORK (JTA)—On March 31, 1492, Ferdinand and Isabella signed the Edict of Expulsion ordering all Jews either to accept Christianity or else leave Spain, upon threat of punishment of death and confiscation of all their belongings. The following are excerpts from the newly published book, "The Expulsion 1492 Chronicles," an English language anthology of 25 expulsion-related chronicles translated from He-

brew, Spanish, Portuguese, and Latin. The first is a passage from the expulsion edict itself, issued by the King and Queen. The second excerpt is the famous commentary by Don Isaac Abravanel, the head of Spanish Jewry in 1492, describing his attempt to have the Edict repealed.

The Edict

We...resolve to order all the...Jews and Jewesses out of our kingdoms and that they never return nor come back to any of them. Concerning this, we command this letter (Edict) to be given, whereby we command all Jews and Jewesses of whatever age they may be, who live and reside and are in the said kingdoms and seignories, natives and non-natives alike, who by whatever manner or whatever reason may have come or to be found in them, that by the end of July of the present year, that they leave the said kingdoms and seignories with their sons and daughters, male and female servants and Jewish domestics, both great and small, of whatever age they may be, and that they dare not return unto them, nor be in them, nor be in any part of them, neither as dwellers, nor as travelers, nor in any other manner whatsoever, upon punishment that if they do not thus perform and comply with this, and are to be found in our said kingdoms and seignories and have come here in any manner, they incur the penalty of death and confiscation of all their belongings for our treasury, and such penalties they shall incur by the very deed itself without trial, sentence, or declaration.

And we command and maintain that no one in our said kingdoms of whatever status, condition, or dignity they may be, dare to receive, harbor, defend, either publicly or secretly any Jew or Jewess after the said deadline at the end of July has passed, henceforth and forever-

more, neither in their lands nor in their homes nor in any other part of our said kingdoms and seignories, under pain of losing all their belongings, vassals, fortresses, and other landed properties and, moreover, to lose whatever sums they may have from us for our treasury.

Given in our city of Granada at XXXI days of the month of March, the year 1492 of our Lord Jesus Christ. I the King, I the Queen. I, Juan de Coloma, secretary of the King and Queen, our Lords, which I have written upon their command.

# Don Abravanel Describes His Response:

At the time I was in the King's court, I was exhausted from calling unto him until my throat became hoarse.

I met with the King three times, begging him: "Save us, O King. Why do you do thus to your servants? Impose a large payment on us, one of gold and silver, and every Jew will give for his land."

I called upon all my friends who were close to the King, asking them to intercede before him with all their might, so that the decree to destroy all the Jews might be rescinded. But he remained completely deaf to my entreaties and did not respond to my plea.

All this time, it was the Queen who stood behind him and hardened his resolve to carry out the decree. We labored, but were not granted that which we sought.

I did not rest and did not remain silent and did not let up, but the decree remained.

As for the Jews, when they heard the decree they all mourned, and wherever the news of the King's word and order was heard, the Jews despaired, and all feared greatly, a fear unequaled since the exile of Judah from its land to a foreign land.

Each said to the other, "Let us strengthen one another in our faith and the Torah of our

God, against the enemy who blasphemes and wishes to destroy us. If he lets us live, we shall live, and if he kills us, we shall die, but we will not desecrate our covenant and we will not retreat. We will go in the ways of the Lord our God."

In the end there left, without strength, three hundred thousand people on foot, from the youngest to the oldest, all at one time, from all the provinces of the King, to wherever they were able to go.

Their King went before them, God at their helm. Each pledged himself to God anew. Some went to Portugal and Navarre, which are close, but all they found were troubles and darkness, looting, starvation and pestilence.

Some traveled through the perilous ocean, and here, too, God's hand was against them, and many were seized and sold as slaves, while many others drowned in the sea. Others again, were burned alive, as the ships on which they were traveling were engulfed by flames.

In the end, all suffered: some by the sword and some by captivity and some by disease, until but a few remained of the many. In the words of our fathers

(Numbers 17:28), "Behold we perish, we die, we all perish," may the name of the Lord be blessed.

I, too, chose the way of the sea, and I arrived here in the famed Naples, a city whose kings are merciful. This is the year of (Exodus 22:20), "You were strangers," and I decided to fulfill my vow and to explain the Book of Kings, which I have not done until now, because it is a time to do for the Lord as a memorial to the destruction of our holy Temple and the exiles which our people have experienced, as written in this work, as I will explain with the help of God.

*"The Expulsion 1492 Chronicles," selected and edited by Dr. David Raphael, is published by Carmi House Press, P.O. Box 4796, No. Hollywood, Calif. 91607. Phone: (800) 365-1492.*



Children of Abraham Haim Rodriguez Pereira (Pereira)(born May 24, 1785) and Myntje Levie (born 1788). All of their children were born in Holland. Abraham and Myntje emigrated to the U.S. August 28, 1854 on the Koophandel:

1. Jacob Rodrigues Pereira  
Born March 23, 1807—Died August 18, 1895  
Married Judith Lopes Salzedo (born July 19, 1807)
2. Infant  
Born October 23, 1808
3. Salomon Abraham Rodrigues Pereira  
Born November 17, 1809—Died March 29, 1895, Cincinnati, Ohio  
Married Mietje Halberstat (born c. 1817)
4. Juda Rodrigues Pereira  
Born May 7, 1812—Died July 23, 1884  
Married Judic (Julia) De Mark (born March 21, 1818)
5. Aron Rodrigues Pereira  
Born April 28, 1815—October 5, 1886  
Married Rachel Machiel de Groot (born February 13, 1814)
6. Moses Rodrigues Pereira  
Born December 27, 1817—Died March 4, 1818
7. Rachel Rodrigues Pereira  
Born February 11, 1819  
Married Aron Arons (born July 13, 1805)
8. Sara Rodrigues Pereira  
Born August 28, 1821  
Married Barend Melkman (born July 7, 1822)
9. Rachel Rodrigues Pereira  
Born April 1, 1824—Died February 13, 1827
10. Israel Rodrigues Pereira  
Born September 15, 1826—Died February 20, 1878  
Married Sara Marcus De Goede (born August 11, 1825)
11. Moses Rodrigues Pereira  
Born April 9, 1829
12. David Rodrigues Pereira  
Born July 3, 1834

Abraham Haim and Meintje Pareira, and their children – Holland to U. S. A.

Oldest generation of "our" Rodrigues Pareiras to come to America

After discovering through the census records that Aaron and Rachel De Groot Pareira had come to Albany, New York, Nancy Brant and I decided to see if we could identify the ship they took to come to this country. In looking through the Germans to America ship records, by Ira Glazier and Filby, we found not Aaron and Rachel, but Aaron's parents, Abraham and Meintje! They had sailed on the Koophandel from the Netherlands to New York, and arrived August 28, 1854. Abraham, age 58, was listed as a peddler, and Meintje was listed as age 57. It is probable that Abraham was 68 at the time of his arrival rather than 58, as Malcolm Stern lists his birth in 1785. Many birthdates do not tally with the official census and ship records. In some cases dates have been deliberately changed. An example often noticed is in the census which is taken every ten years. A man who is 28 in 1870 may become 44 or more in 1880! We know it is the same person as his wife and children will be listed in each census, although some of their ages may also vary.

At the time that Abraham and Meintje came to the United States, Holland was having a severe depression, and poverty among the Amsterdam Jews was appalling. (See "Jewish Quarter at the End of the Eighteenth Century," in the article by Gans included in this book.) Most of Abraham and Meintje's children apparently left Holland before their parents, although their sons Jacob and Israel stayed in Holland. Salamon, Juda, Aron, Rachel and her husband Aron Arons, Sara and her husband Barend Melkman (Milkman), David, and probably Moses all came to America. On the ship passenger lists, they described their reasons for emigration as economic betterment.

\* \* \*

Salomon and his wife Mietje Halberstat settled in Providence, Rhode Island. Their story in Providence and later move to Cincinnati has been well documented because of Solomon's involvement with Temple Beth El in Providence, as well as from family sources, and is covered in a later chapter in this book.

\* \* \*

Aaron Rodrigues Pareira and Rachel De Groot Pareira came to New York on January 22, 1852. Aaron's brother David, age 18 according to the ship's records, came with them. They settled in Albany, New York, and are discussed in the following chapter.

The family is listed as follows on the ship's records:

Pareira--Aron Rodriguez--age 38, born Holland, arr. January 22, 1852  
 Pareira--Rachel, wife, age 38, born Holland, arr. January 22, 1852  
 Pareira--Bathseba, daughter, age 11, born Holland arr January 22, 1852  
 Pareira--Abraham, son, age 10, born Holland, arr January 22, 1852  
 Pareira--Jacob, son, age 9, born Holland, arr January 22, 1852  
 Pareira--Michiel (Emanuel), son, age 6, born Holland, arr January 22, 1852  
 Pareira--Morris (Moses), son, age 4, born Holland, arr January 22, 1852  
 Pareira--Femmie (Fanny), daughter, age 3, born Holland, arr January 22, 1852  
 Pareira--David, son, age 00, born Holland, arr January 22, 1852  
 Pareira--David Rodrigues, age 18, brother, born Holland, arr January 22, 1852

\* \* \*

Judah and Judic (Julia) De Mark are listed in the 1870 census of Philadelphia, with eight of their children. Only some of the children's age tally with the Holland records. Four of the eight children have corresponding names and the others could be either mistakes or Anglizations of their Dutch names. Judah returned to Holland and died there July 23, 1884. Julia's death is not listed in Holland so we may assume that she remained in the United States and most probalby died before Judah left. A list of Judah and Judic's children is included in the genealogy section of this book.

\* \* \*

Moses Periera, his wife and eleven children, are also listed in the Philadelphia census. His age does not correspond with the Holland records, as Judah's did not, but just as the Holland records show a ten year difference in their ages, so does the Philadelphia census. Moses's occupation was given as a tobacconist.

In the 1860 Philadelphia census, Moses was listed as 34. Holland records show he was born in 1829 which would make him 31 at that time. His wife was 29 and her name was Adeline. However, Abraham, Hannah, Harry, Mary, and Rachel were listed in the correct order and about ten years younger in age, so we know it is the same family. Moses made a declaration of intent or an oath of allegiance in the S. C. Court of Philadelphia October 1, 1856. See genealogy section for a list of Moses's children.

Rachel Periera (born February 11, 1819), who married Aron Arons on June 6, 1838 (he was born July 13, 1805), apparently emigrated also. They are not listed in official Holland records after their marriage.

An Aron Arons filed his intent to naturalize October 1, 1853, in the Common Pleas Court of Philadelphia. It may have been that it was "our" Aron and Rachel and that they were in Philadelphia to be near her brothers Judah and Moses Pareira. We will try to examine further the census records to prove or disprove this theory.

\* \* \*

Philadelphia has for many years been home to assorted Pereiras and Pareiras, making it difficult to distinguish "our" clan. A Joseph Jacob Rodrigues Periere, born 1733 in Cadiz, died in 1806 in Philadelphia and is buried in the Spruce Street cemetery. These Pareiras or Pereyras as they were sometimes listed were still there under the Pereyra name at least until 1916, and their descendants through female lines were there at least until 1991. They seem to be descended from French Jews. They were prominent in the Jewish community in Philadelphia and there is much written material about this family. One reason this family is of interest is that in the 1800's an Abraham Rodriguez Pareira was a Rabbi of Beth El Emeth in Philadelphia. This synagogue has since merged with Mikvah Israel. As of this writing we do not know if he was one of our family or of the French family already here in 1805. Hebrew Union College (in Cincinnati) Archives have some of his papers, and they include a folder of beautifully decorated ketubas.



The present telephone book in Philadelphia lists many Pereiras. I have called several of them, but they are from Puerto Rico and they are Christians. Pereira is a common name in the Iberian countries and Puerto Rico. Some of these Pereiras may be descended from conversos and be distantly related. Jewish Rodrigues Parieras settled in Kingston and other places in the Caribbean in very early times. Some of these families eventually moved to this country.

\* \* \*

Sara Pereira married Barend Melkman (Bernard Milkman) in Holland. Barend, aged 20, came to the United States May 18, 1842. Sara, also 20, with Marianne, a baby under one year, followed in September of the same year. They settled in Boston where Bernard as he was now known had at least two millinery shops. By 1870 they had moved to Providence, Rhode Island, where Mrs. Bernard Milkman, millinery, is listed in the city directory. Moses Milkman, clerk, and Solomon Milkman, clerk, were also listed in the directory. They all lived at the same address, 161 Westminster, house Bradford corner Atwells. "Sarah Milkman (wife of Bernard) sister of Solomon Pareira...." is in the burials of the Reservoir Avenue cemetery, November 7, 1886, born Amsterdam 1821.

Bernard later left Providence and moved to Brooklyn, New York. Information on this family (used in the genealogy in this book) was obtained from the Rhode Island Jewish Historical Society. This information was given by Arthur Phillips Sultan, a Milkman descendant.

\* \* \*

David Pareira, age 18, came to the U. S. with his brother Aron and Aron's family, arriving in New York January 22, 1852. Aron's family settled in Albany, New York, but I cannot find David in the early records of Albany. There is, however, a David R. Pareira buried in the cemetery in Albany, who does not seem to fit into the Aron Pareira family. David Pareira is listed in the 1860 census of New York State, county New York, Ward 12, as a cigar maker. (Many members of his family were listed as tobacconists.)

\* \* \*



Although we know Abraham and Meintje came to the United States, we do not know where they settled. They could have gone to any of their children. We will continue to search in the census and other records. If anyone finds information about them, please contact us.

\*

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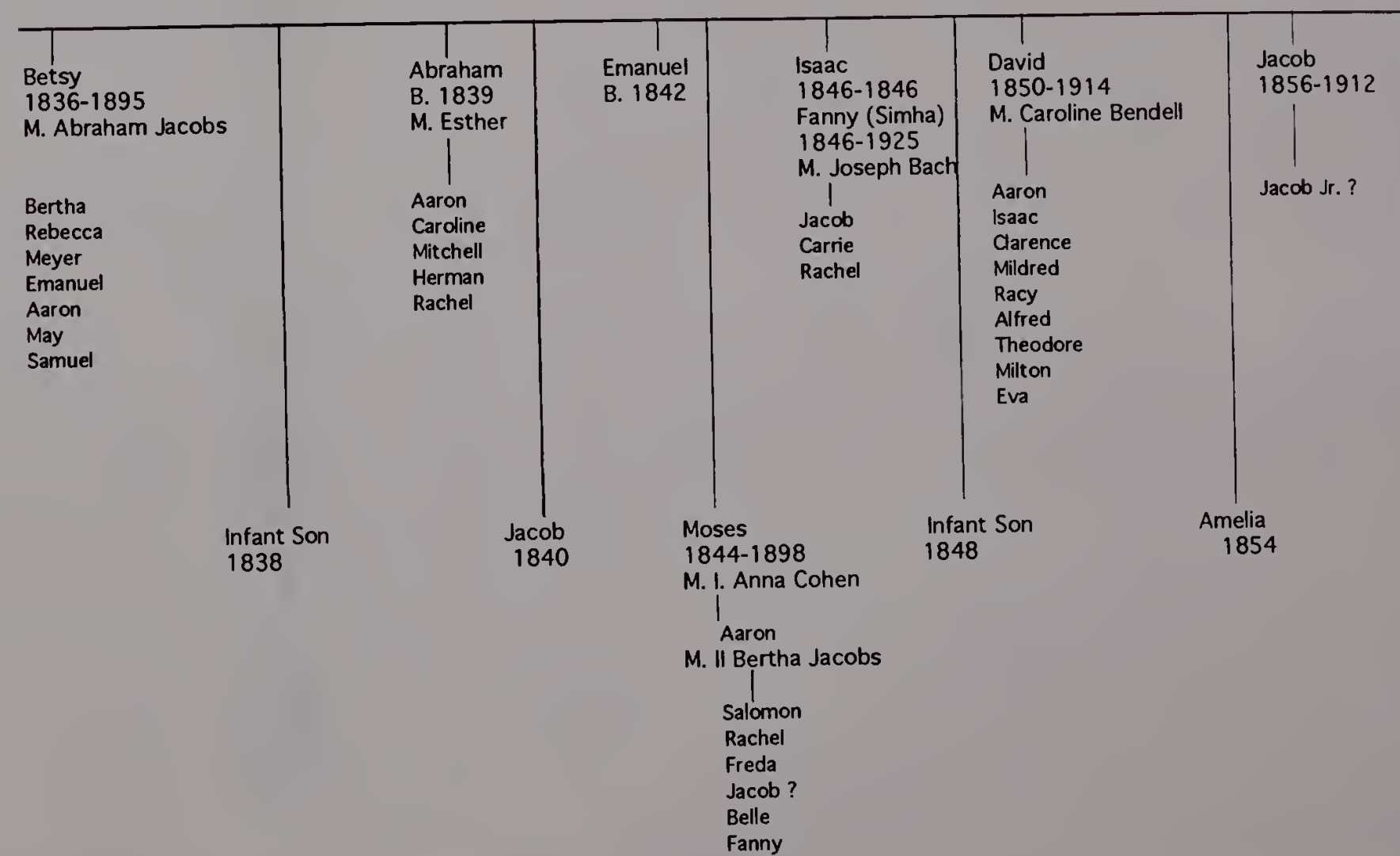
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A letter to Nancy Brant from Frits Rodrigues Parreira of Holland gives this chilling information:

In the genealogy of the modern time you see also a child of Aron Rodrigues Pareira, named Abraham, born 10-05-1936, who in the seventies lived in South Africa. I had contact with him but after some years we lost contact. I don't know if he is still alive and if he still lives in South Africa. This Abraham and my father, mother, and their three children are the only members of the descendants of Abraham Haim in Holland who survived the Holocaust.

Aron Rodrigues Periera  
1813-1886

Rachel Machiel De Groot  
1814-1889



## Aaron Pareira and Rachel De Groot Pareira

Betsy's Pareira's daughter, Rebecca Eppstein, wrote in her prayer book: "Mother's name, Betsy Pareria, born in Holland and her mother's name De Groot, came from Spain and settled in Holland in time of Inquisition."

After reading this I (and others in the family) assumed that Aron and Rachel's daughter Betsy had met her husband, Abraham Jacobs, a Polish Jew, in Holland, and emigrated with him to this country, probably coming into New Orleans, as that was where Rebecca Jacobs Eppstein was born. John F. Wismuller, a Dutch Jew who has supplied material to genealogist Malcolm Stern, seems to substantiate this by giving the records of Aron and Rachel in Amsterdam and listing eight children born there.

However, I have discovered that Aron and Rachel themselves came to America, bringing their children with them, and that they had more children here in this country. So Betsy may not have met Abraham until they were in the U. S. I made this discovery when Carol Jacobs Gross and her son David sent me a news clipping about her grandfather, Meyer Jacobs of Albany, New York, which said, among other things, that Meyer Jacobs who was then working in New York City, had been urged to come to Albany by his "Grandmother, Anna Pareria." I went with Nancy Brant, a cousin of my husband, to look at the Albany census of 1870, and found Aron and Rachel Pareira listed with three of their children: David, age 20; Moses, age 26; and Jacob, age 14. Betsy, and presumably other of their children, were no longer living at home, and the Jacob born in Holland was probably no longer living, as a second Jacob was born in New York.

Aaron was listed as a clothing merchant, with \$5000 worth of real estate. All except Jacob, 14 years old, were born in Holland. Aaron and Moses were naturalized citizens. Moses and Jacob were listed as "segar-makers."

Abraham Pareira, Aaron and Rachel's son, was in a different listing. He was 30 years old, a peddler, married to Esther, age 28, and had five children: Aaron, 9; Carolyn, 8; Mitchell, 7; Herman, 5; and Rachel, 3.

We then looked back to 1860 and found the family again listed. Aaron's worth at that time was \$1000, showing that he had prospered in Albany in the decade between the two censuses. Rachel is a homemaker, and their children were Moses, 17; David, 14; Fanny, 11; Amelia, 6; and Jacob, 4. Fanny was born in Holland and Amelia in New York. This would mean that the family came to the United States between 1849 and 1854, and we later confirmed that they came in January of 1852.

The Albany City Directory of 1858 shows Aaron, clothing, 222 South Pearl, and Moses, Aaron's son, cigar-maker, 120 Arch. It also shows Abraham Jacobs, and presumably Betsy, living at 120 Arch. Bertha Jacobs (Pessa), Aaron's granddaughter, was born in 1858. Moses married her after his first wife died. If we believe in the current theory of bonding, perhaps their marriage was inevitable.

Aron Pareira	M	Rachel De Groot
B. April 10, 1813	July 10, 1835	B. Feb 13, 1814
(date on tombstone)		D. Oct. 12, 1889
(Holland records give birthdate as April 28, 1815)		
in Amsterdam		
Emigrated to the U.S. January 22, 1855, with eight children born in Holland, his wife Rachel and his brother David, aged 18. They came on the Ship <i>Rhein of Bremen</i> . His son Imanuel was listed as Michiel and Moses as Morris, Simha as Femie (later known as Fanny).		
D. Oct. 5, 1886, buried with Rachel in Albany, New York, Dutch Cemetery, Congregation Ohav Shalom		

Issue: 1. Bathzeba born Sept 28, 1836  
 2. Abraham born June 4, 1839  
 3. Jacob born Nov. 29, 1840  
 4. Imanuel born July 2, 1842  
 5. Moses born June 3, 1844  
 6. Simha born March 26, 1846  
 7. Isaac born March 26, 1846 (twins)  
 8. David born March 29, 1850

All born in Amsterdam. Taken from Amsterdam birth records, given by John F. Wismuller, 211-10 33rd Avenue, Bayside, New York 11361, April 26, 1971.

Census records of Albany, New York, in 1860 list:

Fanny, age 11—born in Holland ca 1849 (census date)  
 (according to tombstone, dates are 1846-1925)  
 Amelia, age 6—born in New York ca 1854  
 Jacob, age 4 —born in New York ca 1856



Aaron and Rachel had eleven children. Abraham Pareira was listed as a peddler in the 1870 census. He was married to Esther, native born, and had five children. Later he was listed in the Albany city directories as having a clothing store on South Pearl Street, near the building where his father Aaron also owned a clothing store. Their homes were over the stores. His family seems to have stayed in Albany, as the city directories list many of their names through 1910. Only one Pareira appeared in the 1920 city directory, so the family either left or died out in the preceding decade.

Fanny Pareira, whose birth and death dates were taken from her tombstone (1846-1925), was probably Simha, a twin of Isaac. She was born in Holland and she married Joseph Bach. They had three children, all of whom died before their maturity.

Jacob Pareira (June 11, 1856-September 20, 1912) was a Mason. He was listed in the 1890 Albany city directory as Jacob R., saloon, 119 Madison Avenue. His home was at the same address. In the cemetery in Albany there is buried an infant named Jacob, Jr. However, the records indicated that he was a child of Bertha and Moses Pareira. This could be a mistake. Jacob was listed in the 1910 Albany city directory as Jacob R., liquors, 133 South Pearl, home, 32 Lancaster. Jacob and Bertha were listed in several city directories as living at the same address.

Moses Pareira was born in Holland and came to this country with his parents in 1852. His first wife, Anna Cohn, died at the age of twenty, leaving an infant son which he named Aaron after his father. Moses was a "segar-maker" who later owned a tobacco business. After his first wife died he married his niece, Bertha (Pessa) Jacobs. They are discussed in the section on Bertha Jacobs and Betsy Pareira under the Abraham Jacobs section.

Moses's son, Aaron Moses Pareira, moved to Sumpter, South Carolina, according to the Albany City Directory. He had three sons, Glen, Fred, and Herbert. Many years ago I contacted Glen who sent me some material on the family, but he did not tell me the stories which follow. However, his sons, Don and Glen Jr., were told many anecdotes by their father.



Glen (Sr.) was very proud of his father. Aaron had made a lot of money in his business. He owned a paper bag factory, called the International Paper Company. It had a bulldog on the label, also used in his ads, which was a likeness of the family pet, a tiny Boston Bull Terrier. When the dog died he had it stuffed. It sat in front of their fireplace for years.

Aaron owned a boat or yacht which his grandsons believe was in Green Bay, Wisconsin. He sent to Chicago for a more powerful motor but it was too big for the boat and so he had another boat built to fit the motor. According to his grandson Don Pareira, a disgruntled employee opened the port holes and sunk the boat. Jane Meyers of St. Louis gives a slightly different version of these stories. She sent me excerpts from the St. Louis city directories, showing that Aaron Moses Pariera owned or was the manager of the Continental Paper Company in St. Louis, and she remembers his yacht. Her aunt, Mildred Pareira, was also listed in the city directories as being a stenographer for the Continental Bag Company.

His partner absconded with all of the company money, and spent it all before it could be recovered. Aaron died poor and left Carrie with no money. Her sons supported her after his death.

While Aaron was wealthy he bought lots of jewelry for Carrie. She never wore it. When he died she put the jewels in a paper bag to put in the bank and took a subway. She left the jewels on the subway car and they were never found.

When Aaron was in business he had his portrait done in oil. The painter (probably working from an old photograph) painted him with a full head of hair. The painting had to be touched up as Aaron had very little hair, a condition which runs in the extended family to this day.

Glen Pareira Jr. says that they visited cousins of his father who were well known. I don't know how these cousins fit into the family tree. One was Hal Pereira who was an art director and head of color production at Columbia pictures and who directed *Bonanza*. Another cousin is Bill Pareira who was a famous architect. He was frequently featured in articles in *Architectural Digest*. Don Pareira said that his father had a Pariera cousin who owned a company called Tom Sawyer that manufactured shirts. Glen Sr. believed that the South American Periera who first developed sign language was a relative also.

I am not sure if all of these Pereiras or Pareiras mentioned were Jewish. My husband's grandmother Rebecca Jacobs supposedly had an acquaintance who was a Pareira here in Cincinnati who was a converso. Allen Wittelshofers wrote that one of his mother's sisters-in-law in St. Louis married a Catholic Pareira. If these people believed there was a relationship they must have had knowledge which was not handed down to the present generation.

Glen Jr. said that his grandfather Aaron was once contacted by a lawyer who wanted him to join in a law suit. It seems that there were millions of dollars belonging to the Perieras in the Bank of England, but the Rothschilds controlled documents which they would not release, so that the money could not be distributed.

Carrie, Aaron's wife, and her sons, owned and operated a restaurant on Long Island after her husband's death. Lindberg flew over it on his way to France.

Glen Jr. says that Herbert Pareira, his uncle, married a French girl, and lived in Los Angeles. He was a dancer and danced with Ben Blue. Supposedly he looked just like Phil Harris.

Don Pareira went to Surinam on business. An old synagogue had recently been discovered there, supposedly the oldest one in the Western Hemisphere. When the brush around it had been cleared away a very old cemetery was found. The inscriptions were in Hebrew, but the first one he saw was written with his own name, Pereira.

State of New-York,  
ALBANY COUNTY, ss. }



20

Be it remembered, That on the 11th day of  
in the year of our Lord one thousand eight hundred and  
personally appeared before the Justices of our Justices' Court of the City of Al-  
bany, *Aaron Pareira* who made oath before  
Court, that it was his intention to become a Citizen of the United States, and  
to renounce forever all allegiance and fidelity to any foreign prince, potentate, state, or  
sovereignty whatsoever, and particularly the *King of Holland*  
of whom he is now a subject.

Sworn in open Court, this

day of

19th

REGISTRY of the Name, Birth-Place, Age, Nation, and Allegiance of *A. P. Pareira*  
who intends to become a citizen of the United States.

NAME	BIRTH-PLACE	AGE	Nation and Allegiance	Testimony Signed	Subscribed Before
	<i>44 Holland Amsterdam</i>		<i>Albany</i>		

Intent to Naturalize of Aaron Pareira, 1859

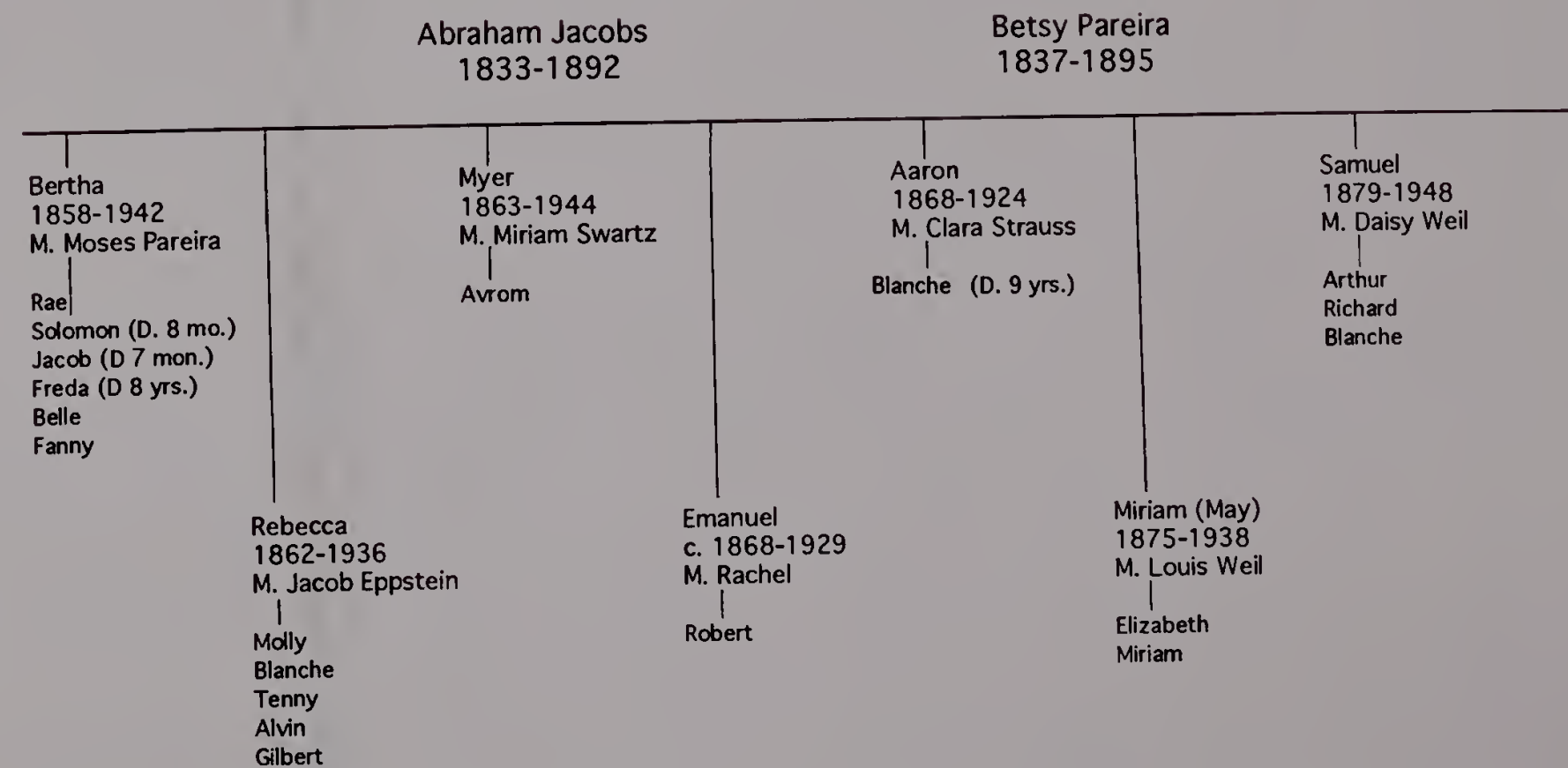




*Here lies buried Abraham, son of Jacob, who departed this life  
on the 25th day of the month of Kislev, 1893. May his soul be bound  
up in the bond of life.*

*Abraham Jacobs, Died December 12, 1893, Aged 65 Years.*

The tombstone date is incorrect. He actually died December 12, 1892.  
His age is also questionable. He was probably 61 years old.





## Abraham Jacobs

Researching the story of Abraham Jacobs and Betsy Pareira is like working a jigsaw puzzle with some pieces never quite fitting because other pieces are lost. The ones who would have had the missing pieces are gone and so we have to rework the puzzle as best we can by using the stories that later generations remember hearing from their elders. Whether we end up with an accurate picture is never quite certain, because although family stories are based on fact, over generations they sometimes become distorted.

Abraham Jacobs—even his name may be wrong. Blanche Freed, his granddaughter, says that her father Samuel said that when his father came into this country, his first and last names (either of which could be a given name) were inadvertently reversed by the immigration officer. However, as her story goes, her grandfather's name was Jacob Meyers, not Meyer Jacobs. Where she got Meyer instead of Abraham, I don't know, but Abraham did name his eldest son Meyer Jacobs, which may have been after his father. This would have been traditional for a Sephardic Jew, and although Abraham was Ashkenazi, Betsy was of Sephardic background. Abraham's tombstone lists his father's name in Hebrew, in the Jewish tradition, as Jacob.

In the 1880 census of Hamilton County, Ohio, Abraham listed his birthplace and his mother's and father's birthplace as Russ-Poland, and his occupation as a peddler. But when he died twelve years later in a cable car accident he was identified as a well-known professional nurse. There were several men named Abraham Jacobs in Cincinnati at the time, and there is a listing in the Cincinnati Directory of 1891 of an Abraham Jacobs, nurse, at the address given in the accident report. The Cincinnati Enquirer made a mistake at first, identifying him as an old thief. The next day they corrected the article and identified him as "one of the best known professional nurses in the city." The article did not list his relatives, his place of employment, or his wife, but it did say that both he and his wife lived at Dayton House, a boarding house, and that he had relatives in Albany, New York, and Hamilton, Ohio. All of the Cincinnati papers, in reporting the accident, said that he was a professional nurse, age 65. Early census records list him as a second hand store owner or a trader. In the census reports which are taken every ten years, Abraham's birthdate was changed each time. In 1860 he was 25 years of age; in 1870 he

was 38 and in 1880 he gave his age as 47. If the date of the restored naturalization papers is correct he was born in 1831. That would make him 61 at the time of his death. However if he came into this country before the age of 18, as the naturalization papers state, he was probably born in 1833. I have assumed that the restored naturalization papers belong to "our" Abraham because 1) the age given is Abraham's and 2) the birthplace (Russ-Poland) is that given on Abraham's census report and 3) he is listed as a former subject of the czar (as on Abraham's military records).

Blanche Freed, his granddaughter, was told by her mother that Abraham and his wife Betsy had separated or were estranged over the marriage of their daughter, Pessa, to her uncle. She did know, also, that Abraham had been killed in a cable car accident. No one else now living in the family seems to have heard this. Abraham is buried in the old section of Walnut Hills United Jewish Cemetery in Cincinnati, Ohio.

In the obituary of his daughter, Rebecca Eppstein, it states that her mother was born in Holland and her father in Germany. The part of Prussia that is now Poland has shifted borders many times. In looking through the microfilm of records of Posen, Germany, now Poznan, Poland, I discovered that many Abraham Jacobs were listed. This was, of course, a common name for Jewish men. Tradition has it that Abraham Jacobs left his home to escape the military draft, which was particularly long and onerous for Jewish males. Jews could be inducted for as long as twenty years. They were not allowed to advance, and were used as servants or slaves by the Christian soldiers. An article in the Reporter, the Women's American ORT magazine, tells of a young girl, Becky Katz, seeing young Jewish men, conscripted for twenty-five years, being taken from their home in chains.

Abraham, however, did serve in an army, albeit for a much shorter time. Carol Jacobs Gross, a great-granddaughter of Abraham Jacobs, writes "Grandpa Meyer Jacobs used to say that his father fought for the South in the Civil War as a mercenary—a Northern child, I was just appalled. He said the South paid more."

There are two A. Jacobs listed in Records of Louisiana Confederate Soldiers, Volume III. One is listed as "PVT Co E 4th Regiment European Brig. La. Mil Appears on roll not dated. Subject of Russia." This description would fit Abraham. His record says:

4th Regiment European Brigade La. Militia A. Jacobs. Pvt Hansa Guard Co E. Name appears on a roll under the heading "The state of Louisiana. The undersigned residents of New Orleans have formed a company of Light Infantry called the Hansa Guard Co E for active service within the limits of the city. We pledge ourselves to attend the drills whenever ordered; to obey all orders punctually and perform all the duties assigned to us diligently and promptly. Subject to all orders from our superior officers.

Roll dated -- (unreadable)

Residence -- 225 Circus St

Remarks -- native of Russia

This company subsequently became Co E 4th Regiment European Brigade Louisiana Militia.

The 4th Regiment European Brigade, Louisiana Militia, appears to have been formed by the consolidation of the six companies of the Hansa Guards Battalion and two other companies Louisiana Militia.

J. Nooris

All of the above writing is very faint. I cannot read all of the notes. Abraham's card number was 46755643.

Abraham and Betsy and Bertha (Pessa) were in the 1860 census of New Orleans, and their daughter Rebecca was born there March 9, 1862. Their next child, Meyer, was born in Cincinnati, Ohio, June 24, 1863, and another in 1867. Betsy could have come north by herself to stay with her uncle, Solomon Pareira, or Abraham may have only been in the army for a short time. He was naturalized in Cincinnati on August 2, 1866. He would have had to file his Intent to Naturalize two years prior to that time. Unfortunately, the Intent to Naturalize records were lost in the Courthouse fire of 1884.

Tenny Lehman, Abraham's and Betsy's granddaughter, said that the family came north to escape the Yellow Fever epidemics. It seems more likely that they came north to escape the Civil War.



This report describing the cable car accident in which Abraham Jacobs was killed appeared in the Cincinnati Enquirer on Sunday, December 11, 1892:

"OLD ABE"  
Killed Under a Cable Car  
Jacobs, an Old-Time Thief, Recently Released,  
Meets Death While Crossing the Car Tracks on  
Imogene Avenue

An old man was run down and killed on Sycamore Street cable road yesterday afternoon.

The victim was Abraham Jacobs, a known thief, 65 years of age, and residing at the Dayton House, No. 341 West Sixth Street.

About noon he boarded a Sycamore Street Cable car, saying that he was going to visit a sick friend named Goodman at the Jewish Hospital in Avondale. At the corner of Imogene Avenue and Shillito Street he alighted, and walking in the rear of the car, started to cross.

The Opposite Track

Just as he did so, Grip Car Number 6 and Trailer Number 18 coming toward the city knocked him down. He fell under the car and was picked up dead. Patrol Number 7 was called and removed the remains to the Morgue. John Drunnie, the gripman, and James Moore, the conductor in charge of the car which knocked him down, were arrested. They were locked up at the Corryville Police Station, charged with manslaughter.

Last evening it developed that Jacobs was an old-time thief. He has only been out of the Workhouse a few days. He was arrested some months ago for grand larceny, but the charge was changed to petit larceny and he was sentenced to three months and a \$200.00 fine. It was thought by the detectives that he was really on a burglary trip. He is known to have met several persons known to the police and is thought to have had a hand in several "jobs" that "came off" within the past few days. He has a number of relatives living in the West End.

This corrected report appeared in the Cincinnati Enquirer on the following day,  
Monday, December 12, 1892:

#### THE LAST RITES

Over the remains of Abraham Jacobs, the Professional  
Nurse

Will be held at the Synagogue this morning.

His relatives take charge of the remains.

The last sad rites over the remains of Abraham Jacobs, who was crushed to death under a cable car last Saturday afternoon, will be held today.

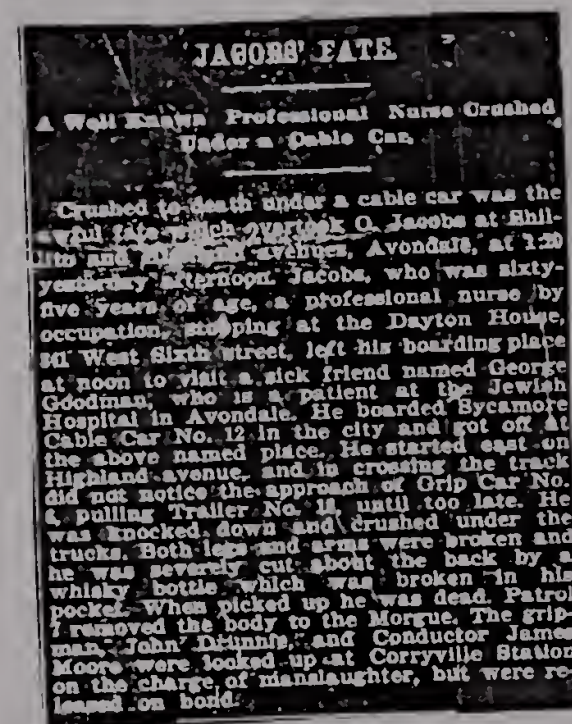
Jacobs was 65 years of age and was on his way to visit a sick friend at the Jewish Hospital in Avondale when the sad accident occurred. He was on a Sycamore Street cable car and got off at Imogene and Highland Avenues. In crossing the opposite track in the rear of the car from which he had alighted he could not see Grip Car Number 6, approaching from the opposite direction and was knocked down. He was horribly crushed under the tracks and was dead when picked up.

A patrol wagon was summoned and removed the mangled remains to the Morgue. The deceased was one of the best known Professional nurses in the city and for many years past boarded at the Dayton House, corner of 6th and Smith Streets.

When news of the sad accident reached Police Headquarters Saturday evening several of the detectives who were in the office immediately announced that the dead man was Abe Jacobs, a professional thief. One of the detectives remembered having arrested a man named Jacobs who, he said, had just been released from the Workhouse. Another officer reported to Chief Deitsch that the Jacobs who had been killed was the same man arrested some months ago. This information was imparted to the reporters by Chief Deitsch and his officers who now realize that a sad mistake has been made in publicly accusing a respectable citizen of being a criminal.

Jacobs' relatives, some of whom reside in Hamilton and Albany, New York, have taken charge of the remains. The funeral services will be held at the Synagogue and interment will take place in the Jewish Cemetery. The deceased's wife resides in Dayton House.





Another account of Abraham Jacobs's death, from the  
*Cincinnati Gazette*

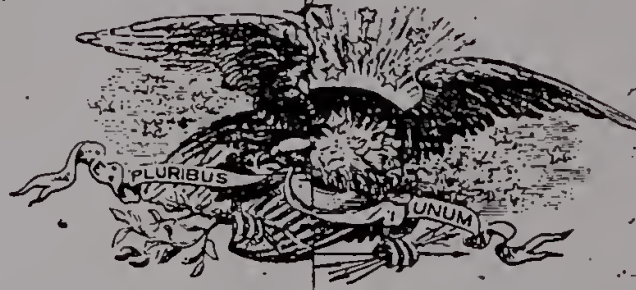
## Hamilton County Probate Court.

In re application of  
*Abraham Jacobs*  
for the restoration of  
the record of his  
*naturalization*

} FINAL ENTRY.

This cause came on to be heard on the application and exhibit, and the Court having examined the same and being fully advised, finds that the statements therein contained are true and orders that said record be, and same is hereby restored as prayed for in said application.

United States of America.



THE STATE OF OHIO,  
HAMILTON COUNTY,

Probate Court

Be it Remembered, That at a Session of the PROBATE COURT within and for said County, held at the Court House in Cincinnati, on the Second day of August in the year of our Lord one thousand eight hundred and Sixty before the Hon. EDWARD WOODRUFF, sole Judge of said Court, personally came Abraham Jacobs a native of Poland who came into the United States when UNDER THE AGE OF 18 YEARS, and declared his intention to become a CITIZEN OF THE UNITED STATES OF AMERICA, before the said Court, agreeably to the Act of Congress in such case made and

and being admitted to CITIZENSHIP by this Court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and entirely forever renounce and abjure all ALLEGIANCE AND FIDELITY to every FOREIGN PRINCE, POTENTATE, STATE or SOVEREIGNTY whatsoever, and particularly to the Gar of Russia

This is therefore to Certify, That the said Abraham Jacobs has complied with the Laws of the United States, in such case made and provided, and is therefore a CITIZEN OF THE UNITED STATES.

In Testimony Whereof, EDWARD WOODRUFF, Probate Judge and Ex-Officio Clerk of the said Court, have hereunto set my name, and affixed the Seal of the said Court at Cincinnati, this

20 day of August A. D. 1866

Edw. Woodruff  
Probate Judge and Ex-Officio Clerk.

By J. M. Sullivan  
Deputy Clerk.





HAMILTON COUNTY PROBATE COURT.

In re-application of

*Abraham Jacobs*

for the restoration of the Record of his Naturalization as a Citizen of the United States.

Application.

To the Hon. Howard Ferris,

Probate Judge.

The undersigned represents that he is a native of

*Poland*

aged about *60* years; that he emigrated from *Liverpool*

on the \_\_\_\_\_ day of \_\_\_\_\_ 1850, and arrived at

*New York* on the \_\_\_\_\_ day of *September*

1850; that on or about the *2<sup>nd</sup>* day of *August* 1866 he was



naturalized in the PROBATE COURT of Hamilton County, Ohio, and received a  
 as hereto attached, must be Exhibit A  
 certified copy of said Naturalization, which he ~~was told~~ that the Record of said  
 Naturalization is ~~now~~ copy of which is hereto attached, must be  
 Exhibit B) was destroyed by fire in the burning of the Court House, March  
 29, 1884, and he asks that said record be restored by order of Court

Abraham <sup>his</sup> X Jacobs  
<sub>mark</sub>

STATE OF OHIO, } ss.  
 HAMILTON COUNTY, }

Abraham Jacobs

, the applicant

being first duly sworn on oath says that he believes the facts stated in his fore-  
 going application are true.

Abraham <sup>his</sup> X Jacobs  
<sub>mark</sub>

Sworn to before me and signed in my presence this

11<sup>th</sup> day of March 1891.

Charles B. Shillin  
 Notary Public  
 Ham. Co. O.

## Census Records for Abraham Jacobs Family

1860 -- city of New Orleans, La.

Abraham Jacobs	25 M	Trader
Elizabeth	23 F	
Bertha	2 F	
Jacob Diederwirth	44 M	

1870 -- Cincinnati, Ohio

Jacobs, Abraham	38 M	2nd Hand Store	Born in Poland	Naturalized	Parents foreign born
Elizabeth	34 F	Keep house	Holland		
Bertha	12 F	at school	New York		
Rebecca	8 F	at school	Louisiana		
Meyer	7 M	at school	Ohio		
Emanuel	2 M	at school	Ohio		
Aaron	9/12 M	at school	Ohio		

1880 -- Cincinnati, Ohio

Jacobs, Abraham	47 M	peddler	Born in Russ Poland	Parents bn in Russ Poland
Elizabeth	43 F		Holland	
Samuel	1 M		Ohio	
Aaron	10 M		Ohio	
Emanuel	12 M		Ohio	
Myer	16 M		Ohio	
Rebecca	18 F		La.	
Miriam	4 F		Ohio	

Unfortunately the U.S. 1890 census records were almost all destroyed by a Washington DC fire.

Confederate  
4 Reg't European Brigade, La. Militia.

Name appears on a Roll

under the following heading: "The State of Louisiana. The undersigned residents of New Orleans have formed a company of Light Infantry called the Hansa Guard Company E for active service within the limits of the city. We pledge ourselves to attend the drills whenever ordered; to obey all orders punctually, and perform all the duties assigned to us diligently and promptly. Subject to all orders from our superior officers."

Roll dated 186

Residence 225 Circus Street

Remarks:

Book marks

This company subsequently became Company E, 1st Regiment European Brigade, Louisiana Militia. For the European Brigade, Louisiana Militia, appears as the Hansa Guard Battalion, and the other companies, Louisiana Militia.

See also

Private Private

CARD NUMBERS

4675 5643

Number of medical cards taken

Number of personal papers taken

None taken

Abraham Jacobs's Militia Record  
Residence 225 Circus Street -- Remarks: Russian





Bathzeba (Betsy) Pareira Jacobs



## Betsy Pareira Jacobs

Bathzeba in the Holland records, Elizabeth in the United States records and census reports, Betsy to her friends, "Mother Jacobs" to her family, Bertha in the Hamilton, Ohio, City Directories, and Bella on her grave marker. Her names are as mysterious as the rest of her life. She was born in Holland to Aron and Rachel De Groot Pareira, and she came with them to Albany, New York, in 1852, when she was fifteen years old. Her great granddaughter, Barbara Goldman, gives a description which makes her come alive, "apparently May's mother was known as "Handsome Bess," and her handwriting was so beautiful that she worked for the state of New York and printed graduation certificates. She was also an outstanding ice-skater."

It is probable that she met Abraham Jacobs in Albany. She was married and living with her husband and her brother Moses in Albany in 1858 according to the city directory of Albany. Her daughter Bertha (Pessa) was born that year. By 1860, however, they had moved to New Orleans where in 1862 Rebecca, her second daughter, was born. The Civil War had started and Abraham joined Company E 4th Regiment European Brigade, Louisiana Militia, to defend the city of New Orleans. By 1863 Betsy and her daughters, and probably Abraham as well, were living in Cincinnati, where Meyer Jacobs was born June 14, 1863, followed over the next sixteen years by four more children.

Rockdale Temple records show that the Abraham Jacobs, who had a "second class pew," gave it up in 1877. That may have been the year that their oldest daughter Bertha (or Pessa) married her uncle. This marriage, Samuel Jacobs' wife, daughter-in-law of Betsy, told her daughter Blanche, caused an estrangement and perhaps even a separation, between Abraham and Betsy. Miriam or May, their youngest daughter, was sent to Pessa who raised her, according to Betty Weil Behr, May's daughter. Both Betty and her sister Miriam assumed that Betsy had died and that was why their mother May did not live with her parents. Blanche Freed, Samuel Jacob's daughter, said Samuel (another child of Betsy and Abraham) went to live when quite young with his brother Aaron in Hamilton, Ohio. I believe it is possible that Betsy went to Hamilton to live when Aaron, as a thirteen-year-old boy, started to work there. The city directories make these listings:

1892-1893

Jacobs, Mrs. B, widow, residence 251 Chestnut  
 Jacobs, Aaron, clerk Mosler Safe & Lock Co, res 251 Chestnut

1894-1895

Jacobs, Aaron A., clerk -- Mosler Safe & Lock Co, residence 337 Washington  
 Jacobs, Bertha, widow of Abraham, residence 337 Washington

1896-1897

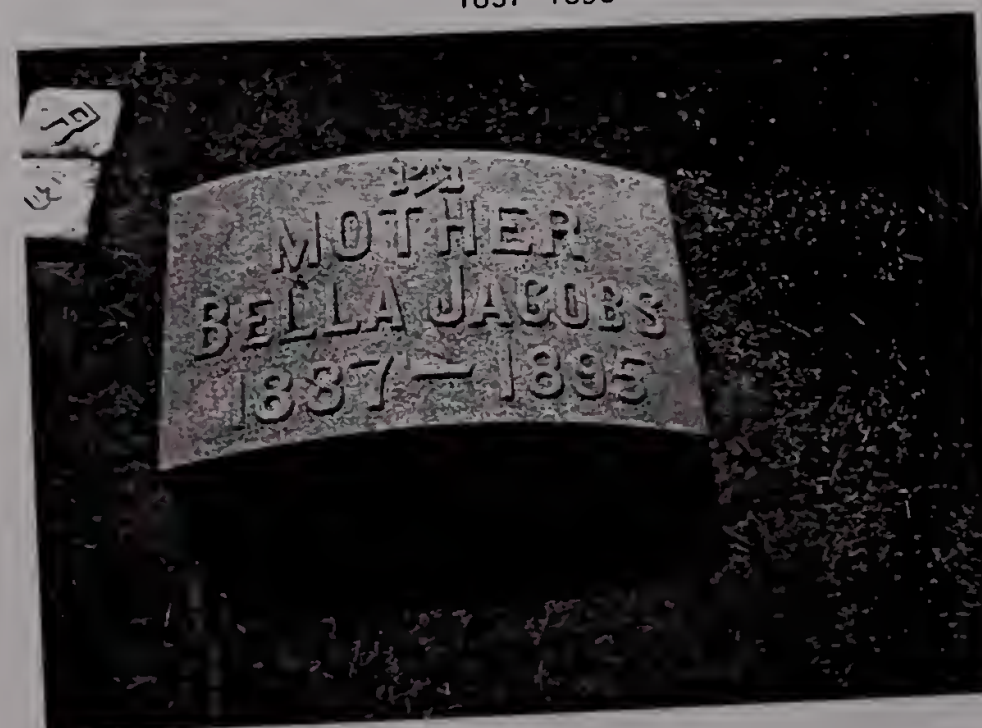
Jacobs--Aaron, A. The Mosler Safe Co. res 335 Washington  
 Jacobs, Samuel A., clerk, Mosler Safe Co. res 335 Washington

These are the earliest directories published in Hamilton, Ohio.

Aaron's obituary stated that Aaron had gone to work at age thirteen to help his widowed mother. But Betsy was neither widowed nor deceased. She died in 1895 when her daughter May was nineteen years old. Just why Miriam (May) was sent to Pessa we cannot know for sure. Perhaps it was because her parents were separated as Blanche Freed was told, or it may be that Betsy had to work and could not afford to keep all of her children. It seems likely that Samuel, the youngest child, was with both his mother and his brother Aaron in Hamilton.

Betsy is buried in Hamilton, Ohio, in the Jewish Cemetery, on her son Aaron Jacobs's lot. On her tombstone is

MOTHER  
 BELLA JACOBS  
 1837 -1895





Bertha (Pessa) Jacobs Pariera





On left:  
Fanny Pareira, daughter of Pessa Jacobs Pareira;  
and her husband, Al Pareira, son of David Pareira

On right:  
Molly Eppstein Marcus, daughter of Jake and Becky Eppstein;  
and her husband, Joe Marcus



1934~



David Koenig

1934~



Rachel (Rae) Koenig



Marvin Koenig

## Bertha ("Pessa") Jacobs Pareira (1858-1942)

Pessa Jacobs, as Bertha was called, was the oldest child of Abraham and Betsy Jacobs. She must have been lovely, if the description I was given is accurate. She had blonde hair, a creamy complexion, and beautiful blue eyes. When her widowed uncle Moses ("Mo") Pareira came to visit his sister, they fell in love.

(Mo must have always had an eye for pretty ladies, if the stories are true. It is said he was shot at once in Texas for flirting with a girl.)

Bertha is remembered yet by her niece, Blanche Freed, and great niece, Carol Jacobs Gross, for her beautiful white hair piled high on her head, and for her sweet face. The Busy Bee Candy Factory, in St. Louis, put out a special tin box of candy for Mother's Day and used her picture on the box.

It is said the course of true love never runs smooth, and in this case, it must have been so, for their marriage caused a rift in the family between her parents. Abraham and Betsy had an "estrangement" that may have caused them to separate. At the time of Pessa's marriage, the rest of Betsy's and Abraham's children were still at home, and two were quite young. Samuel was one year old in 1880, and Miriam, later called May, was four. I am not quite sure when Pessa was married, but it probably was before 1880, as she is not listed in that census with the rest of the family.

Moses Pareira's first wife, Anna Cohen, had died December 5, 1876, at the age of twenty years, eleven months. She left a son, Aaron. Pessa would have been eighteen years old at that time, and probably married Moses soon after Anna's death. Moses started out as a "segar maker" and over the years progressed to become a cigar manufacturer. He died October 22, 1898. Bertha was still in Albany in 1910, as the city directory shows. She must have moved to St. Louis, some time after 1910, to be with her daughter Fanny. Her will was processed in St. Louis but she was buried with Moses in Albany.

Pessa raised her stepson Aaron as well as her sister May, and also had six children of her own. Three of her children died in infancy, and three survived. They were Rae, Belle, and Fanny. Carol Jacobs Gross remembers the three daughters visiting her grandparents, Myer and Miriam Jacobs, in Albany, New York. They always wore black dresses, and were called "the three black ladies" by the Jacobs daughters.

Belle was supposed to have been an especially beautiful woman. Fanny married her cousin, Al Pareira, son of David Pareira, Betsy's brother. Because of their close relationship, they had to be married in Kentucky, which was one of the few states that allowed first cousins to marry. They had no children.

Pessa's will was probated October 5, 1942, but the estate was not settled until 1944. She left money to her three daughters, and also to Aaron Pareira's sons, Herbert, Glenn, and Fred, who are referred to as grandsons in her will.

#### CONSANGUINITY

In the past, Jews have married their near relatives more often than the rest of the world has done. A study in England in 1875, for example, indicated that 7.5 percent of all English Jewish marriages were among first cousins—a proportion that was about three times as great as that among gentiles.

Marriages of first cousins and even of uncles to nieces are common among Jews and quite legal according to Jewish law. Indeed, the complex limitations placed on prospective marriage partners of *Kohanim* could be interpreted to restrict their choice to those nearly related to them. In other cases, first-cousin or uncle-niece marriages were necessitated in small towns where there simply weren't any other Jews of marriageable ages. The proportion of such marriages has generally been much greater among Sephardic Jews than among Ashkenazic.

Taken from Finding Our Fathers by Dan Rottenberg





Jacob Eppstein



Rebecca Jacobs Eppstein



Rebecca (Becky) Jacobs Eppstein (1862-1936)

Becky Jacobs was the only child of Betsy and Abraham Jacobs who stayed in Cincinnati. She married Jacob (Jake) Eppstein who had a commission (wholesale fruits and vegetables) business in the city. They had five children: three daughters, Molly, Blanche, and Tenny; and two sons, Alvin and Gilbert.

She died before I married into the family, but when they mentioned her, it was with great warmth and affection. The article in the Knickerbocker Press about Myer Jacobs describes his love of card games and his many friends. A similar article could have been written about Becky. The family liked to play cards, especially poker, and Becky also played bridge with her many friends. One time her daughter Tenny Lehman was taking her to her bridge game. Tenny backed out onto the streetcar tracks, and the streetcar hit Tenny's automobile. When the police had come and gone, Tenny looked around for Becky, but Becky, afraid she would miss the game, had boarded the offending streetcar and was happily playing bridge by that time.

Becky had come from a more liberal family than Jake, who still refused to eat pork. She cooked her beans with ham, discarded the meat when the beans were done, and put in corned beef for show and served it to Jake. One day she didn't have ham and cooked the beans with corned beef. Jake refused to eat them, saying they didn't taste right. Another day Becky had cooked a roast and Jake said it was too tough to eat. He picked it up and threw it out the open window into the yard. Becky didn't say anything, she just went out, retrieved the roast, dusted it off, and the family ate it for dinner.

Her daughter Molly Eppstein Marcus died of pneumonia at the age of thirty-nine, leaving two young children. Molly had always been the favorite daughter, and her death was a cruel blow for her parents. Becky developed a special relationship with the two young sons. David Marcus wrote a letter to his family telling some of the stories that she had told him. One story sounds fantastic, but there may be a bit of truth in it. Supposedly one relative, a Pareira, fought in the Civil War on the side of the North, and another whose name I do not know, fought for the Confederacy. The Northerner wounded the Southerner, but recognized him as a fellow Jew and stayed to bind his wounds. Because of this the Union soldier was captured and imprisoned. The Southern soldier visited him in

prison, and introduced him to his sister. The two fell in love and were married. David Marcus said that when he was in a department store with his grandmother in downtown Cincinnati, a clerk wearing a name tag that identified her as a Pareira, waited on them. The two women talked, and both had heard this story.

Tenny Lehman told several stories which she must have heard from her mother. One is of an aunt, a Pareira, who had a lot of money. She packed it into a suitcase and went to Palestine, where she used it to help build a hospital. Supposedly she almost left the money in the suitcase on the dock. As Tenny told it, if the boat had sailed before the loss was discovered, we would all be rich! Blanche Freed, Samuel Jacob's daughter, had also heard this story.

Another tale handed down was that the Pareiras had built the railroads in Holland. A French Pereira family did built the railroads in France and northern Europe. They were a very wealthy, influential family. There might possibly have been a connection, but if so, it could never be proved.

Becky was the oldest Jacobs daughter living in Cincinnati, and she spent her last years at her daughter Tenny's home, which was probably why Tenny had several things that been handed down in the Pareira family. Tenny gave me these when I was a young bride. At that time I was not as interested in family history, and I did not ask about the significance of the articles. One was a small pewter wine jug of the type carried by soldiers during the first half of the Nineteenth Century. It is dated 1839 and has the initials EL.SP. She also gave me some brass candlesticks which she said had come from Holland where they were used on Friday nights. My daughter Vicki has a garnet pin which was supposed to have come from the Pareiras, given her by Tenny.

All of the Eppstein grandchildren were invited once a week to have lunch with their grandparents who lived near the elementary school they attended. The Eppsteins lived in a second-floor apartment over a store. Becky would give the children two dimes and send them down to the meat market to buy meat for lunch. This fed the three children, Roslyn Eppstein Brant, David Marcus, and Nat Lehman, as well as Becky and Jake. When they left Becky gave them a few pennies to be spent for candy.



Small pewter wine jug (5 1/2 inches high)  
inscribed "EL. SP 1834"

Given to Nat Lehman  
by Tenny Lehman, who said it came from the Pereira Family



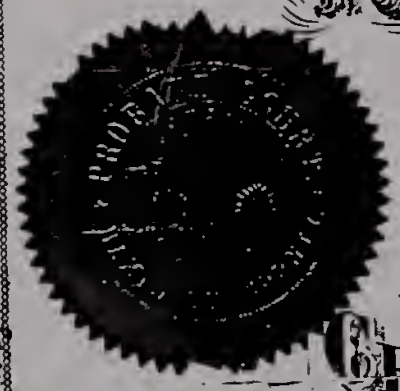
# MARRIAGE LICENSE

STATE OF  
OHIO



HAMILTON  
COUNTY

To, Sam. J. Brown, authorized to solemnize marriages  
Do hereby certify that in and to the Marriage Contract between  
Mr. Jacob Epstein  
AND  
Rebecca Jacobs



In testimony whereof I the Judge of the Probate Court of said  
County have hereunto set my hand and seal, this 13 day  
of October in the year of our Lord One thousand Eight  
Hundred and Eighty.  
L. M. Brown Probate Judge

## CERTIFICATE OF MARRIAGE

THIS IS TO CERTIFY that by authority of a License issued by the judge of the  
Probate Court of said County, Mr. \_\_\_\_\_  
and Mrs. \_\_\_\_\_  
as HUSBAND & WIFE on the \_\_\_\_\_ day of \_\_\_\_\_  
One thousand Eight Hundred and \_\_\_\_\_  
Witnesses: \_\_\_\_\_  
\_\_\_\_\_ were by me legally united  
in the year of our Lord



Mollie born 27 July 1882  
 Blanche " 13 Jan 1884  
 \*Terry " 4 July 1888  
 Abram " 16 Jan 1890  
 Gilbert " 21 Oct 1892  
 Mollie died Jan 2 - 1923  
 Jake " June 4 1931  
 Mother's name Betsy Pareira  
 born in Holland her  
 Mother's name de Grooth  
 came from Spain and  
 settled in Holland  
 in time of immigration  
 Mother (Rebecca) - April 13 - 1936  
 Louis Lehman - Feb. 14 - 1945  
 Terry Lehman - June 23 - 1957  
 Tom Lehman - Jan. 23, 1969



Eppstein Family  
First Row: Jacob, Tenny, and Rebecca  
Second Row: Molly, Gilbert, Blanche, and Alvin

Myer Jacobs (1863-1944)

Myer Jacobs was the oldest son of Abraham and Betsy Pareira Jacobs. Although he lived in Albany, New York, the family kept in close touch and there were frequent visits with his St. Louis relatives and probably other branches of the family as well. He was an ardent fisherman, as were all of his brothers. His brother Sam would come to Albany to fish with Myer, and to Mankato to fish with another brother, Manny.

A long newspaper article about Myer Jacobs, evidently one of a series about changing times in Albany, appeared in the Knickerbocker Press about 1935. It is complete with pictures, showing him both as a young man, and as an older man.

He Found He Isn't of a Retiring Nature

By Samuel J. T. Coe

In every man's life there comes a time when he realizes to his own chagrin that he just cannot do the things he would like to. So it was with Myer C. Jacobs, widely known as a secretary of Washington Lodge of Masons and one of the most gifted ritualists in Albany. A few years ago he retired from business but he soon found that sitting around and doing nothing was not at all to his liking. At first it was real fun, for he could spend a day in fishing without thinking he had to get back to business, or that things were not going right if he happened to stay away.

But even fishing, delightful as it was for a few days, began to pall and he longed for the activity that comes with responsibilities. So he did the next best thing, he got back into the harness, the treadmill, or whatever one would call a business life.

Incidentally, Mr. Jacobs wasn't born in Albany. He is a native of Cincinnati, Ohio, as of June 24th, 1863. He attended the public schools there as a boy and young man, and then set out for New York City where he was engaged in the wholesale clothing business. He was associated with Marcus M. Marks, borough president of Manhattan.

One day he received an urgent invitation from his grandmother to come to Albany for a visit, and when his vacation came along, he packed up belongings and came here. His grandmother, Mrs. Anna Pareira, wanted to make things interesting for the good looking young man who had come all the way from New York to visit her, and she introduced him to Miss Miriam Swartz.

The result was that Miss Swartz changed her name to Jacobs, and they have lived in Albany since. Mr. Jacobs was employed by the late Julius Saul in the clothing business.

In 1918 he decided that he had enough of the business life and it was time he settled down and retired. He had heard about others who enjoyed a carefree existence and perhaps he even envied them a little. So he decided to try it, with the result that he applied for a job with the Swartmore Textile Company of Valatie as a representative in this territory. He continued with the firm for several years, and then the Fern Furniture Company obtained his services.



For more than 48 years Mr. Jacobs has been a member of Washington Lodge of Masons. Thirty of these years have been spent as secretary of the Lodge. No one keeps a neater or better record of the Lodge than he. In 1900 he served as master of the Lodge, and his installation was by the then grand master, James Ten Eyck of Albany, assisted by the late mayor James B. McEwan. He served as master for two years.

On November 14, 1929, when he had completed 25 years as secretary, he received a platinum watch which he carries daily. Mr. Jacobs is noted for his thorough knowledge of the ritual and partakes in the performance of every degree. His services at a Masonic funeral as chaplain have often received commendation of the clergy and others.

Mr. Jacobs' hobby is poker. He is willing to spend a whole evening at it. He is a past master of the ABC Club which is composed of congenial souls who love to see what they can do with a poker hand.

Mr. Jacobs was secretary of the old Adelpia Club for several years and held that position when the club was abandoned. He is also a member of the congregation Temple Beth Emeth.

Avrom Jacobs, his son, was a well known corporation lawyer in Albany, New York. Carol Jacobs Gross, Avrom's daughter, wrote a long letter to me about her memories of her grandparents. I have already quoted from parts of the letter, but I will include here another part about Myer Jacobs and his wife:

My grandmother always had things done ahead of time. My parents said that, after they were married, they went there for Sunday dinner, often planning to spend time visiting first, only to discover that whatever time they arrived, dinner was put on the table. They eventually decided not to come until they were ready to eat. They also tell a story that illustrates this tendency: That Myers used to love to go fishing and would take a train that left Albany about 6 in the morning. My grandmother, always sure that he would miss the train, got him up about 2 in the morning to make sure he wouldn't miss it. One time he got to the station about three, fell asleep, woke up to find he had, indeed, missed the train, ate his lunch at the station and came home.



Myer Jacobs (at about 60 years old)  
(probably) Myer, as youngster  
("Gramma" is written on back of  
picture, which was taken in Cincinnati)





Avrom Jacobs



Meyer Jacobs, with granddaughter Carol



## Emanuel (Manny) Robert Jacobs (c 1868-1929)

Unfortunately, I have not been able to find any of Manny Jacobs' family. Family members do not seem to know much about his life or his descendants. He had a son, Emmanuel Robert Jacobs II, known as Robert, who, Blanche Freed thinks, married and had a child who she believes was a son. I contacted the Blue Earth County Court House in Mankato, Minnesota, where he lived and had a shoe store. They sent me a petition for guardianship which he had filed requesting that he be made the guardian of his son, Emmanuel Robert Jacobs. The reason given was that his son had inherited \$1500 and was a minor. Emmanuel Robert Jacobs II was born December 11, 1910, and the petition was dated May 18, 1926.

Mrs. Freed says that like all of the Jacobs men Manny loved fishing, and that her father Samuel occasionally went to Mankato to fish with him.

Manny died August 2, 1929, before Aaron Jacobs's estate was settled, and he was, according to the records in the funeral home in Mankato, buried in Frankfort, Indiana. I could not find his burial place there, although I contacted all of the large cemeteries. His wife Rachel, and his Robert, had moved to Los Angeles, California, by 1947, when Clara Jacobs's estate was settled.

## Aaron Jacobs (1868-1924)

Aaron Jacobs, according to his obituary, started work at the age of thirteen at the Mosler Safe Company, to help his "widowed" mother. (She was not actually widowed at the time, though possibly separated from her husband.) He seems to always have had a strong sense of family and of responsibility, for in his will he left money to both his family and his wife's family to be distributed to all of their brothers and sisters, or their descendants, at the death of his wife, Clara Strauss Jacobs. In addition, he was a well-known philanthropist, supporting many causes, but in particular crippled children. This may have been because of the loss of his only child, Blanche, who died at the age of nine of meningitis.

He rose quickly to a high position in the Mosler Safe Company, and went on with his brother-in-law, Abraham Ballinger, to found the American Foundry and Machine Company. After the loss of his daughter, he and his wife moved into an enormous stately house, which they shared with the Ballingers and the Strausses. One of the reasons for this move was the love they felt for the Ballinger's only child, Adelaide.

In the Spring of 1992, my husband, Nat Lehman, and I, went to Hamilton, Ohio. We drove down the still-lovely street to see if the house was still there. It is currently for sale, and has obviously been used as a multiple dwelling. The house is nearly the size of a small hotel. When the Jacobs's lived there it had a large porch which curved around the front, and an elevator to the upper floors. The porch has been removed, and by looking through the front door into the hall, I saw that the elevator no longer seems to be there.

We also went nearby to see the Reform Temple which Aaron's brother-in-law Ben Strauss built. Aaron Jacobs gave the pipe organ for it, which, it was said, cost as much as the Temple itself. The Temple was sold to a Baptist congregation. The original seats are still in the sanctuary and the building is well cared for. In the alcove where the Torah was kept is a stand which holds a large open bible. The woman who showed us through the building belongs to the church, and is quite proud of it, and of the mutual traditions associated with Judaism and Christianity.

When Samuel Jacobs, Aaron's brother, as a youngster, went to live with Aaron, they apparently developed almost a father-son relationship. Many members of the

Jacobs family frequently visited Aaron in Hamilton. Betsy lived there also, as the City Directory of Hamilton shows, at least from 1892 (when the earliest available city directory was published), until her death in 1895. It is entirely possible that she lived there from the time Aaron at age 13 went to work for the Mosler Safe Company, as we know that for a time at least she was "estranged" from Abraham.

Aaron was a well known and well-liked man in Hamilton. The day after his death the newspaper published several articles about him. The first page had a long article, complete with his picture, and the editorial page also featured an article about his life. I have included excerpts from his obituary and the editorial about him in this book.

Nat Lehman remembers being outfitted every year for school in the Strauss department store, which Clara's family owned. Clara and Aaron brought back from Europe a beautiful sterling silver cake plate for Nat's mother Tenny, which I still have. Nat also has a miniature Mosler Safe which he was given as a small child. It was where he kept his childhood keepsakes. When we were first married it contained a collection of gold coins and a large collection of treasured marbles.

Aaron's obituary mentions his love of fishing. Fishing seems to have been a special thing enjoyed by all of the Jacobs men.

When the money from Aaron's estate was distributed after Clara's death, \$1000 was given to Marvin Koenig (a grandson of Bertha Pareira) in 1947. This was enough for him to buy a brand new Studebaker. Marvin and his wife Marian called the car "Aunt Clara," as the money for it came from her estate. They were then living in New York City, on a street with no parking after a certain time. Marian remembers Marvin telling her almost every night that he had to go out and "move Aunt Clara."

Aaron, Clara, their daughter Blanche, and Betsy, are all buried in the small, beautifully-kept Jewish cemetery in Hamilton, Ohio.



## Aaron Jacobs Lays Down Life's Work

It was only a few months ago that Aaron Jacobs was an active and useful citizen and one of the prominent manufacturers of southern Ohio. Today that CITIZEN WE ALL LOVED and respected has passed on into that great adventure from whence no traveler returns.

Aaron Jacobs was not a citizen who sought the limelight; in fact his disposition was just the reverse, yet there was never any worthy public enterprise of which he was not a part. His participation in civic matters was as quiet and unobtrusive as was his participation in matters of public and private charity. Few knew of it but it is a fact that Aaron Jacobs gave most freely and generously to all worthy charity. It was a real DELIGHT TO HIM TO HELP those who needed help.

A man of sterling personal character, a man loved by his fellows, a man keen and successful in business, a loving and devoted husband, there was one OUTSTANDING TRAIT to this splendid citizen. He was a member of the Rotary club, a club whose motto is—"service above self." This Rotary motto was the key-note of the life of Aaron Jacobs. No matter in what place he was found, the shop, the home, his club or his association with men—he always exemplified the spirit of Rotary—SERVICE ABOVE SELF. He believed this and lived it.

And after all—WHAT FINER MEMORY can his loved ones, his business associates and the citizens of Hamilton carry with them through the years than the unselfish devotion of this friend who has passed on.

Aaron Jacobs was a builder. He was one of the leading manufacturers of the Miami Valley by reason of his own efforts and ability. In every position he has held in life he has made good and all too soon he has been called on to lay down the work. HAMILTON LOSES A FINE TYPE OF CITIZEN and those who knew Aaron Jacobs more intimately lose a kindly-hearted friend whose constant thought was—service above self.

Born in Cincinnati November 26, 1868, Aaron Jacobs went to work in the office of the Mosler Safe company when but 13 years of age to assist his widowed mother. Working his way upward through various branches of that company, including the responsible position of office manager, he became one of the company's most expert salesmen. Confidence of the company in him was so great that he closed sales in the field of large contracts upon his own responsibility and authority.

### The American Foundry.

In 1905 he joined with his brother-in-law, Abraham Ballinger, in the formation of the American Foundry and Machine company, becoming secretary and treasurer of that company. The partnership with Mr. Ballinger ripened into a companionship and joyous union to their mutual satisfaction.

Mr. Jacobs was especially responsible for the selling and contracting end of the business. Manufacture of hot plates, small gas stoves and gray iron castings was the work of the successful company.

February 9, 1907, he was united in marriage with Miss Clara Strauss. A daughter, Blanche, was born, but, in the great and lasting sorrow of the parents, she died when ten years of age of spinal meningitis. This loss caused Mr. and Mrs. Jacobs to take up their residence in the Strauss home at 622 Dayton street where, with the Ballinger and Strauss families they formed one large contented household.

Fishing was long his favorite pastime and his one most satisfying occupation during his illness was to have the nurse bring his fishing tackle that he might admire it as he planned fishing trips to be taken when he recovered.

### Many Worthy Gifts.

Aside from numerous incidental gifts, especially to individuals, Mr. Jacobs was joined by Mrs. Jacobs, in furnishing the girls' playhouse at the Children's Home, and presenting the pipe organ in the Jewish temple at Ninth and High streets.

### His Family.

Aside from the widow, Mrs. Clara Strauss Jacobs, Mr. Jacobs is survived by three brothers, Meyer Jacobs, of Albany, N. Y.; Emmanuel Jacobs of Monka, Minn.; and Samuel A. Jacobs of Akron, O., and by three sisters, Mrs. J. Eppstein, of Cincinnati; Mrs. Bertha Pareira of St. Louis, Mo., and Mrs. Louis Weil, of Pittsburg, Pa. Mr. Jacobs was of the first of seven children in his family to pass away.

## COMMON PLEAS COURT OF BUTLER COUNTY, OHIO.

Samuel T. Rice, as Administrator  
of the Estate of Aaron Jacobs,  
deceased, with the Will Annexed,

Plaintiff

vs

David E. Koenig,  
620 West 171st Street,  
New York, New York,

Marvin H. Koenig,  
53 West 72nd Street,  
New York, New York,

Mrs. Fanny Pareria,  
6136 Delmar Blvd.,  
St. Louis, Missouri,

Mrs. Bolle Steiner,  
6136 Delmar Blvd.,  
St Louis, Missouri,

Mrs. Meyer Jacobs,  
260 Partridge Street,  
Albany, New York,

Mrs. Rhea T. Jacobs,  
79 S. Pine Avenue,  
Albany, New York

Carol Jacobs ( a minor),  
79 S. Pine Avenue,  
Albany, New York,

Eleanor Jacobs (a minor),  
79 S. Pine Avenue,  
Albany, New York,

Joseph Marcus,  
1951 Andina Avenue,  
Cincinnati, Ohio,

David Marcus,  
538 Clinton Springs Ave.,  
Cincinnati, Ohio,

Joseph Marcus,  
1951 Andina Avenue,  
Cincinnati, Ohio,

Alvin Epstein,  
810 North Crescent Apartments  
Cincinnati, Ohio

Mrs. Louis Lehman,  
1281 California Avenue,  
Cincinnati, Ohio

Mrs. Peter Horback,  
7256 Reading Road,  
Cincinnati, Ohio

P E T I T I O N



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Gilbert Epstein,  
c/o Akron Furniture Co.,  
Akron, Ohio

Rachel Jacobs,  
1706 S. Hobart Street,  
L. A., California,

Robert Jacobs,  
3426 Isabelle Drive,  
Los Angeles, California,

Louis Weil,  
117 W. 79th Street,  
New York, N. Y.,

Mrs. Elizabeth Held  
Hotel Berkely,  
170 West 74th Street,  
New York, N. Y.,

Mrs. Ben Bergman,  
(formerly Mrs. Miriam Korn),  
140 West 74th Street,  
New York, N. Y.,

Samuel A. Jacobs,  
c/o Raymond M. Freed,  
Suite 1023,  
705 Olive Street,  
St. Louis, Missouri,

Mrs. Raymond M. Freed,  
Suite 1023,  
705 Olive Street,  
St. Louis, Missouri,

Arthur Jacobs,  
c/o Bell Furniture Co.,  
Columbus, Ohio,

Richard Jacobs,  
5512 Jackson Street,  
Houston, Texas,

Max Strauss,  
3936 Rose Hill Avenue,  
Cincinnati, Ohio,

Mrs. Cyrus A. Neuman,  
505 Riverside Apts.,  
410 Memorial Drive,  
Cambridge, Massachusetts,

Philip Mayer,  
c/o Mayers, Inc.,  
Hamilton, Ohio



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Mrs. Joannette M. Wolf,  
6 Burton Woods Lane,  
Cincinnati, Ohio,

Mrs. Corinne Strauss Stern,  
c/o The Dayton Biltmore Hotel,  
Dayton, Ohio,

James Strauss,  
135 West Main Street,  
Lexington, Kentucky,

Robert Strauss,  
135 West Main Street,  
Lexington, Kentucky,

Mrs. Samuel T. Rice,  
690 Clinton Springs Avenue,  
Cincinnati, Ohio

Defendants.

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1. Plaintiff says that he is the duly appointed, acting and qualified Administrator of the Estate of Aaron Jacobs, deceased with the Will annexed, having been appointed by the Probate Court of Butler County, Ohio on the 4th day of April, 1939.

2. Plaintiff avers that the said Aaron Jacobs died Testate in Hamilton, Butler County, Ohio, on the 4th day of September, 1924, leaving his Last Will and Testament dated April 28th, 1922, which was, on the 13th day of October, 1924, duly probated in the Probate Court of Butler County, Ohio; a copy of said Will and Testament is hereto attached, marked "Exhibit A" and made a part hereof.

Said Aaron Jacobs died leaving the following heirs at law, to-wit: his wife, Clara Jacobs, formerly of Hamilton, Ohio, later of Cincinnati, Ohio, now deceased; Mrs. Bertha Pereira, sister, now deceased; Meyer Jacobs, brother, now deceased; Samuel A. Jacobs, brother, living; Emanuel Jacobs, brother, deceased; Mrs. Louis Weil, sister, deceased; Mrs. Jacob Epstein, sister, now deceased.

Avrom Jacobs was the son of Meyer Jacobs, brother of Aaron Jacobs, deceased. The said Avrom Jacobs died leaving his wife, Rhea T. Jacobs and two minor children, Carol Jacobs and Eleanor Jacobs.

The wife of Emanuel Jacobs is Rachel Jacobs, living. Robert Jacobs is the only child of the said Emanuel Jacobs, deceased and Rachel Jacobs.

Mrs. Louis Weil, deceased, was a sister of Aaron Jacobs, deceased. Her husband is Louis Weil. The children of the said Mrs. Louis Weil, deceased and Louis Weil are Mrs. Elizabeth Held and Mrs. Ben Borgman, formerly Mrs. Miriam Korn, now living.

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Mrs. Jacob Epstein, deceased, was a sister of Aaron Jacobs and her husband is deceased also. One of the children of the said Jacob Epstein and his wife is Mrs. Peter Harbach, living. Another child was Mrs. Joseph Marcus, who is now deceased, who left a husband named Joseph Marcus, living, and the following children: David Marcus and Joseph Marcus, both living. Another child of the said Mr. and Mrs. Jacob Epstein is Mrs. Louis Lehman, living. Another child of the said Mr. and Mrs. Jacob Epstein is Alvin Epstein, living. Another child of the said Mr. and Mrs. Jacob Epstein is Gilbert Epstein, living.

Bertha Pariers, a sister of Aaron Jacobs, is deceased and died a widow. She had three children--1) Mrs. David Kaenig who is now deceased but whose husband, David H. Koenig is alive. They have one child, Marvin H. Kaenig.

2) Mrs. Harry Steiner,

who is alive.

and 3) Mrs. Fanny Pariera,

who is living.

Samuel A. Jacobs is a brother of the said Aaron Jacobs, and is alive.

All of the cash bequests set forth in Items 2, 3, 4 and 5 of said Will have been paid.

Item 6 of said Will provides in part as follows: "Item Six: At the death of my wife, Clara Jacobs, or upon her re-marriage, all my estate shall pass and vest as follows: One-half ( $\frac{1}{2}$ ) thereof to my brothers and sisters, and the remaining one-half ( $\frac{1}{2}$ ) thereof to the brothers and sisters of my wife, Clara Jacobs.

"In the event that at that time any one or more of my brothers and sisters, or my wife's brothers and sisters, shall be dead, then the share of said deceased legatee or legatees, shall pass to and vest in his or her children then surviving, but if such deceased legatee or legatees, devisee or devisees, shall die leaving no child or children, surviving him or her, then, in such event, the share of such deceased legatee or devisee shall pass to and vest in his or her brothers or sisters then living."



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The said Clara Jacobs died the widow of Aaron Jacobs and did not remarry.

The brothers and sisters of Clara Jacobs, deceased, are or were as follows: 1) Max Strauss, living; 2) Phil Strauss, deceased; whose widow, Corinne Strauss Stern is still living. The sons of the said Phil Strauss and Corinne Strauss Stern are Robert Strauss and James Strauss, both living.

3) Sally Mayer, wife of Gabe Mayer, both deceased, whose two children are Jeanette Wolf and Philip Mayer, both living.

4) Hatty Ballinger, deceased, whose husband, Abe Ballinger is deceased and who has one child, Adelaide B. Rice, living.

5) Ben Strauss, deceased, who was a bachelor.

Plaintiff is in doubt as to the meaning and proper construing of the part of Item Six of said Will hereinabove quoted. Said doubt is in reference to those who are entitled to a distribution of the Estate.

WHEREFORE Plaintiff asks that the Court may advise him as to the true meaning and proper construing of that part of Item Six of the Will of the said Aaron Jacobs, deceased hereinabove quoted and that plaintiff may have the Judgment and Decree of this Court giving him advice and instructions on the matters hereinbefore mentioned and authorizing him to make distribution of said Estate in accordance with the part of Item Six of said Will hereinabove quoted and plaintiff prays for all other and further relief to which he is or may be entitled.

\_\_\_\_\_  
Attorneys for Administrator

Samuel T. Rice, as Administrator of the Estate of Aaron Jacobs, deceased, with the Will annexed, being first duly cautioned and sworn, deposes and says that he is the plaintiff in the above described matter and that the facts stated are true as he verily believes.

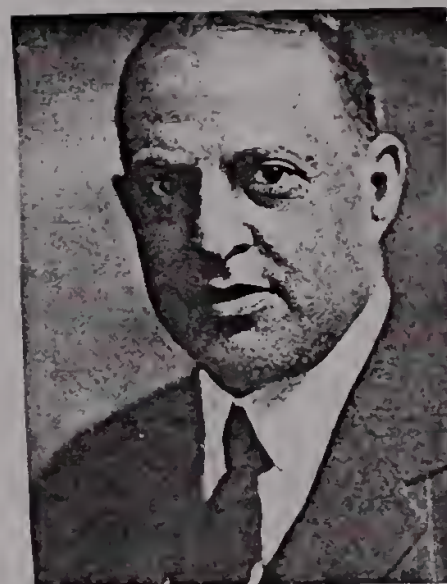
Butler County:SS  
State of Ohio:

Sworn to before me by the said Samuel T. Rice, as Administrator, etc. and by him subscribed in my presence at Hamilton, Ohio, this day of 1947.

\_\_\_\_\_  
Notary Public in and for  
the State of Ohio.



Clara Jacobs



Aaron Jacobs



Clara Jacobs with daughter Blanche



Small Mosler Safe (8 3/4" x 6" x 6")





Aaron Jacobs' house



Hamilton, Ohio, Temple



Miriam (May) Jacobs Weil



## Miriam (May) Jacobs Weil (1875-1938)

Miriam, or May as she was known, was the youngest daughter in the Jacobs family. She was eighteen years younger than her sister Pessa, and it was Pessa who raised her, according to Betty Weil Behr, her daughter. Because Pessa also raised Aaron Pareira, her stepson, the Weil and Pareira families were very close. In such a situation May and Aaron probably had almost a brother-sister relationship. Betty Behr maintained this close family tie with Glenn Pareira, son of Aaron, until his death, and continues the friendship with Glenn's sons. May and her family were close to Pessa's daughter Rae Pareira Koenig and her family, and probably to all of Pessa's children. Betty Behr says that one of Pessa's daughters, who was only ten years younger than May, used to tease her by calling her aunt. As they were brought up as sisters, this infuriated May. Pessa and Mo lived in Albany at this time.

Barbara Goldman, May's granddaughter, wrote me:

The story that I remember about Albany is that my grandfather, Louis Weil, won a trip to Kansas City, Missouri, through the Democratic Party, and moved out there. He later sent for May and they were married in Kansas City...my mother Miriam was born in Kansas City in 1910 and Betty (May's other daughter) had polio at the time. Since she was ill she given the honor of naming the new baby and named her Miriam after her mother, since May's name was Miriam. The family moved to Pittsburgh in 1916 and then to New York City in 1924. My mother graduated from high school in New York City. One of her jobs was as a shoe model for I. Miller, but (she) was out of a job when her foot grew.

My grandfather, Louis Weil, lived an active life well into his 90's and was very special to my sister and me. He lived across the street from us and visited every day and babysat for us. He apparently was devoted to May and I have a small coffee set which I am told he used to bring her coffee every morning. She was ill quite a bit when my mother was a child.

Louis Weil was in the millinery business. Nat Lehman visited the Weil family when he was in his late teens. He remembers all the Weils as sweet people and was particularly impressed with Betty Weil, who wore a lorgnette, the only person he ever knew to do so. Betty graduated from Ohio State University and, very unusually for the time, held top executive positions in business. She lives in Hollywood, Florida, in a retirement home.





Samuel and Daisy Jacobs



## Samuel Jacobs (1879-1948)

Samuel Jacobs, the youngest son of Abraham and Betsy Jacobs, was born January 14, 1879, in Cincinnati, and died July 20, 1948, in St. Louis, Missouri, where he had moved to be near his daughter, Blanche Freed. He was a prosperous owner of furniture stores in Akron, Ohio.

Sam went to live with his brother Aaron in Hamilton, Ohio, when he was quite young, perhaps around ten years old. All of the Jacobs men started to work at a very young age and Sam was no exception. As my husband, Nat Lehman, remembers the story, Sam wanted to sell safes for the Mosler Safe Company (his brother Aaron was an official in the company). He pestered the company for a job, and they, thinking he would not be able to do much because of his youth, sent him to a very slow territory, Texas. He had no sooner started selling there than oil was discovered and everyone wanted a safe for his new-found wealth! He was given all the territory west of the Mississippi and traveled by train and horseback. His samples were in his saddlebags. Richard Jacobs, his son, says that he was the best salesman Mosler ever had. He also served in the army during the Spanish-American War.

In Denver, Colorado, he met Daisy Weil, daughter of Leopold and Katie Weil, early settlers there. He wanted to marry her but she would not agree to be married until he stopped traveling. At the time the Goodyear Rubber Company was starting a plant in Akron, Ohio, to furnish tires for the new automobile industry. He thought Akron would be a prosperous town and a good place to start a furniture store. Daisy went to live with Aaron and Clara Jacobs in Hamilton for six months or so while he established his business. (My son Mark, as he types this on his computer, is sitting on a Duncan Phyfe chair that my husband bought from Uncle Samuel's store during World War II.)

Sam and Daisy had two sons, Arthur and Richard, and a daughter Blanche, who married Raymond Freed. I have quoted her extensively in these sketches as she has a good memory and is interested in family history. Carol Jacobs Gross remembers Blanche and writes:

When we lived in Terra Haute, Indiana, I had contact with Blanche—we visited her, and my daughters waited in excited anticipation of the clothes she passed down—all from Saks, and so forth. Have a wonderful picture of Jennifer (Carol's daughter) in a hand-me-down from her children. And still have a wonderful turquoise bracelet from Uncle Sam...Blanche used to stop by, when the Jacobs lived in Albany, on her trips from St. Louis to Boston, at least yearly...I remember Sam and Daisy as the most 'sophisticated' of the family.

After Daisy's death in 1942, Sam married Jeanette Henochsberg of Memphis, Tennessee. His son Richard lives in Houston, Texas, with his wife Bernice. Blanche Freed lives in St. Louis, Missouri. Arthur's son, Laurence, is a professor at the University of Hawaii.





David Pareira  
Born in Holland, March 29, 1850  
Died 1914, St. Louis  
First Jewish State Representative in Missouri

David Pareira  
1850-1914

David Pareira, son of Aron and Rachel Pareira, came to this country with his parents. He was born in Amsterdam and was two years old at the time his family settled in Albany, New York. As a young man of twenty, he was listed in the Albany census as a peddler. He must have married Carolyn Bendell of Albany soon after this. She was only sixteen at the time of their marriage. They moved to St. Louis, Missouri, where he went into the clothing business. He was the first Jewish state representative in the state of Missouri.

Jane Meyers, who lives in St. Louis, is a granddaughter of David Pareira. She sent me a complete list of his children, and the delightful pictures which I have included in this book.

She writes,

He (David Pareira) died on Election Day (November 2, 1914), on the day that Woodrow Wilson was elected president. I had found a death notice but it was only several lines. David was not in the Senate, he was in the House, representing the Second District of St. Louis city. He served twice, which came to four years. In 1899 he was part of the 40th General Assembly. He was one of three representatives of that district...I found this information in what is called the "Blue Book."

David and Carrie had nine children.

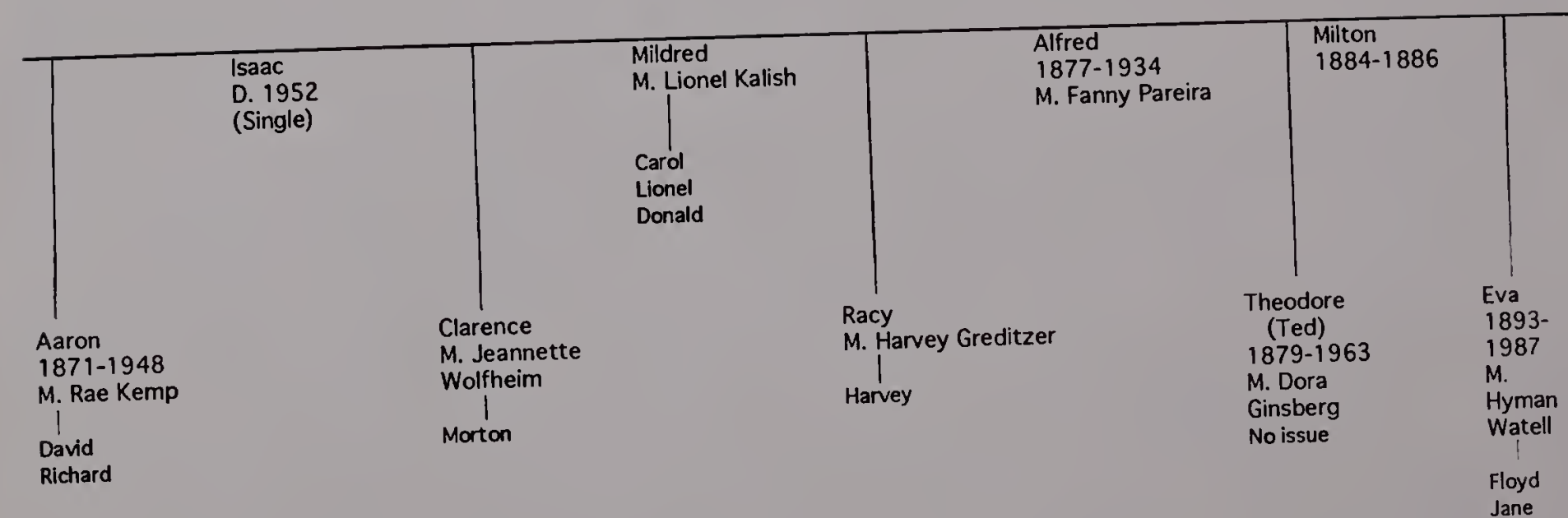
#### DAVID A. PAREIRA DIES

Mrs. Belle Pareira Greditser of 222 Maryland avenue, who yesterday attended the funeral of her mother-in-law, Mrs. Rose Levy Greditser, received word of the death today in Chicago of her father, David A. Pareira, a former state Senator in Missouri.

Pareira had eight children, one of whom, Aaron, was chief deputy of the Internal Revenue office here until transferred to Chicago.

David Pareira  
1850-1914

Caroline Bendell Pareira  
1854-1936







David Pareira Family  
Front Row: Carrie, Eva, and David Pareira  
Back Row: Clarence, Racy, Al, Ted, Aaron, Mildred, and Ike Pareira





David and Carrie Pareira  
Hot Springs, Arkansas





*Solomon Pereira*

GOOD AND FASHIONABLE CLOTHING

of all colors and sizes, at

No. 10 Broad-street, next to Washington Hotel,

PROVIDENCE.

BY SOLOMON PEREIRA.

You will please to give me a call;  
I am bound to suit one and all;  
My garments are fashionably made;  
By calling at No. 10 I'll give you a good trade.



## Children of Solomon Pareira (1809-1895) and Meitje Halberstad (1819-1911)

1. Mary Pareira (1839-1920)  
M. Jacob Hirshorn
2. Isaac Pareira (B. July 21, 1840)  
M. Tillie
3. Abraham Pareira (June 6, 1842-January 5, 1846)
4. Eleazer Pareira (MAY 20, 1844-September 6, 1845)
5. Fanny Pareira (Feburary 16, 1846-February 2, 1919)  
M. Weil
6. Ray Pareira  
M. Gilsey
7. Isabelle Pareira (B. March 24, 1851)  
M. Lionel Wise
8. Esther Pareira (1858-1951)  
M. Samuel Meyers

(Temple records say he had twelve children; list given by family differs from Stern list.)

## Solomon Pareira

As far as we know, the first Pareira of our family who came to the United States was Solomon Pareira, son of Abraham Haim and Mijntje Rodrigues Pereira. He was an uncle of Betsy (Bathzeba) Pareira Jacobs, and he came to the U. S. from Holland with his wife Mietje and his sons Isaac, born in 1840, and Abraham, born in 1842. They came on the *Flavius* to New York City, arriving October 24, 1842. No mention is made of Mietje, born in 1839 in Holland, in the ship records. She apparently came on the *Angelique* August 7, 1845, at age 5, with her uncle Leonard Halberstadt. She is listed as Jaantje Salomon Parera and he is listed as Leendert Isak Halberstadt. (It was customary to put the father's name after the given name.) Just why she did not come with her parents we will probably never know. (The ship records differ from the account in David Adelman's history of the family.) The steamship records were compiled by Robert P. Swierenga, in Dutch Emigrants on U.S. Passenger Ships. He also compiled Dutch Households in the U. S. Population Census, 1835-1870, which designates the cities in which Juda Pareira and Sara Milkman settled.

A history of the Pareira family is given in First American Jewish Families, a book by the esteemed genealogist Malcolm H. Stern, published in 1991 by Ottenheimer Publishers Inc (300 Reistertown Road, Baltimore, Maryland, 21208). This is an update of an earlier book First American Jewish Families: 600 Genealogies, 1654-1988. This book gives the genealogies of the Jewish families in the United States before 1840. The Pareira family is included because of Solomon Pareira, who was born in Amsterdam, the Netherlands, and married Mietje (Miriam) Halberstad there in 1838. Solomon and his family were the first Jewish settlers in Providence. Solomon owned two clothing stores, and was at first a successful business man. Unfortunately, he lost most of his money in railroad securities during a business depression. Solomon was active in starting a Jewish congregation in Providence. At first the Jews worshipped in his home, and he was elected president of the congregation. He seems to have been the natural leader of the Jewish community in Providence, but probably because of business reverses, he left Providence after many years there and moved to Cincinnati, Ohio, where he died and was buried in one of the Lick Rick Cemeteries in Price Hill (Cincinnati). Temple Beth El in Providence, which he helped found, has published a history of the temple, which tells a lot about Solomon and his family.

Three of Solomon and Mijntje's children were born in Holland. They came to the U.S. October 24, 1842, soon after the birth of Abraham. Malcolm Stern lists the birthplace of three of Solomon's children, Eleazer, 1844, Fanny, 1846, and Sarah, 1847, and the death of Abraham in 1846, as New York. Supposedly they were living in Providence at this time. I cannot explain the discrepancy.

Solomon's oldest child, Mirjam (Mary), was born March 23, 1839, in Holland (according to official records from the Netherlands in Miguel and Frits Rodrigues's genealogy--see back of this book). Her granddaughter Miriam Friedman says that she always believed her grandmother was born in Holland. As a youngster she shared a bedroom with her grandmother, but she said that Mary never talked much about her early life. Mary Pareira married Jacob Hirschorn (later spelled Hirshorn), in Providence, July 5, 1857. It was the first Jewish marriage in that town. I am including a copy of the ketuba and a translation of it.

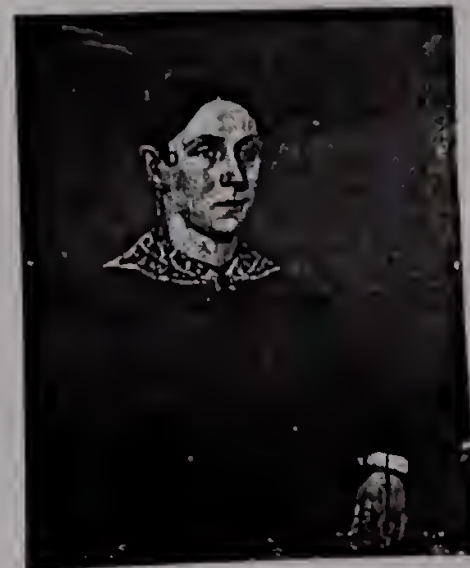
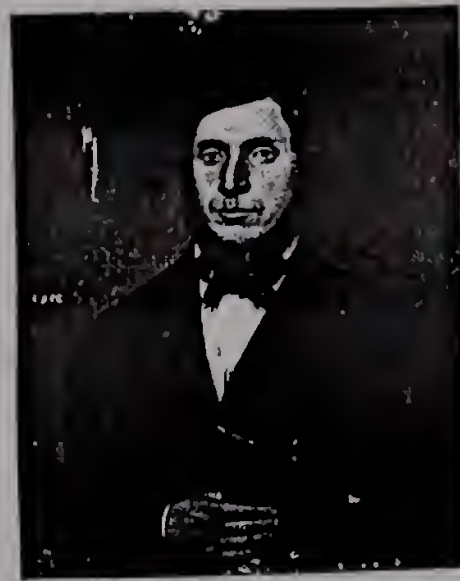
Mary and Jacob had eleven children, and their children maintained a close relationship. Because of these close ties, and of detailed birth and death records kept in a prayerbook which was handed down in the Hirshorn family through several generations, and is now owned by Allen Wittelshofer of West Palm Beach, Florida, I have been able to make a fairly complete genealogical record of their family. However except for Esther Pareira Meyers (who was also an ancestor of Allen Wittelshofer) I have not been able to find Solomon's other descendants. Allen Wise, a great grandson of Isabel Pareira, donated oil paintings of Solomon and Meitje to the Rhode Island Jewish Historical Association in Providence. At the time he gave the paintings, he lived in Sacramento, California. He is no longer listed in the telephone book in that city.

Some of Solomon's descendants live in St. Louis, Missouri, and I have been in contact with them. They gave a different list of his children than the one given by Malcolm Stern, but list the same number. Perhaps some are Jewish names and some are nicknames.



William Earl Caplin, a great great great grandson of Solomon Pareira, sent me some material on his great great grandparents, Mary Pariera (Solomon's daughter) and her husband Jacob Hirshorn. Jacob was reputedly descended from the Phillips, a prominent Netherlands family. Jacob wrote a small booklet about his experiences in the Mexican War, which I am including in this book. William Earl Caplin writes that his great grandmother, Sara (or Sadie) Hirshorn, married Max Weil, who was born in Bohemia. He writes, "It might interest you to know that Max Weil (husband of Sadie Hirshorn Weil) was an important person in the city politics of St. Louis, Missouri. He was apparently on the first city council and I vaguely recall hearing of a park named for him."

Marjorie Groetzinger Caplin, wife of Jac Boris Caplin, says that Jacob Hirshorn also served in the Union Army in the Civil War. Sadie Weil, his daughter, was buried wearing his Grand Army of the Republic Medal. Sadie lived to be 103 years old. Several of the women of this family have lived to an advanced age.



Solomon and Miriam (Mietje Halberstad) Pareira. Oil on canvas. Courtesy of Allen Wise, of Sacramento, California, great grandson of Solomon Pareira. Photos in RIJHA.

(RODRIGUES) PEREIRA  
JOHN F. WYSMULLER  
RIJH NOTES, PASSIM

ABRAHAM RODRIGUES PEREIRA OF AMST.

JACOB  
B.  
D.  
M.  
DANICA QUERIOD

ABRAHAM HAIM  
B. AMST. MAY 24, 1785  
D.  
M. MAY 11, 1806  
WYNTJE LEVIEIDE GOENE STODET

09

SALOMON (PEREIRA) (IN PROVIDENCE, R.I. BY 1839)  
B. NOV. 17, 1809, AMST.  
D.  
M. MAY 23, 1838, AMST.  
MIETJE HALBERSTAD

JUDA  
B. MAY 7, 1812, AMST.  
D.  
M. OCT. 7, 1835  
JUDIC MEYER DE HARK.

B. CH. B. AMST.

ARON  
B. APR. 28, 1815, AMST.  
D.  
M. JUL. 10, 1835  
RACHEL DE GROOT

B. CH. B. AMST.

SARAH  
B. SEP. 1821, AMST.  
D. NOV. 7, 1886, PROVIDENCE  
W.  
BERNARD HILKIAN  
(O.V.)

MIRJAM (MARY)  
B. MAR. 23, 1839, PROVIDENCE

ISAAC  
B. JUL. 21, 1840

ABRAHAM  
B. JUN. 6, 1842  
D. JAN. 5, 1846, N.Y.

ELEAZER  
B. MAY 20, 1844, N.Y.  
D. SEP. 6, 1845, N.Y.

FANNY  
B. FEB. 16, 1846, N.Y.

SARAH  
B. OCT. 29, 1847, N.Y.

FRUHET  
B. JUN. 25, 1849

BRENKA  
B. MAR. 24, 1851, PROV.

Genealogy of Pareira Family in Malcolm Stern's book

# **RHODE ISLAND JEWISH HISTORICAL ASSOCIATION**

The earliest Jewish settlers in Providence founded the Congregation Sons of Israel, which will celebrate its 100th anniversary in 1954. The following year, the 300th anniversary of the settlement of the Jews in the United States will be celebrated.

Thus far, no organized attempt has been made to collect and preserve material of Jewish historical importance, nor has any history of the Jewish community of Providence been written. Therefore, Mr. David C. Adelman, Rabbi William G. Braude, Professor Israel J. Kapstein, Miss Mattie J. Pincus, Mr. Beryl Segal, Mr. Arthur J. Levy, and Mr. Alter Boyman have organized this association whose headquarters are the John Nicholas Brown House at 52 Power Street.

It has been established that the first permanent Jewish settler in Providence was Solomon Pareira, a descendant of Spanish-Portuguese Jews who came to Providence in 1838. He also was the first Jew in Rhode Island to become a stockholder in a railroad and was the leader of the minyan which founded the Congregation Sons of Israel on January 8, 1854. He was elected first president of the congregation, and his son-in-law Jacob Hershorn first Secretary and Treasurer. Mr. Hershorn also was one of the first Jews to live on the East Side of the city. In 1849, Mr. Pareira and two others bought a piece of land on New London Turnpike in Cranston which he conveyed to the congregation in 1857 for cemetery purposes. This was the beginning of the Reservoir Avenue Cemetery, the only Jewish cemetery in Providence.

The Association requests any one having newspapers, letters, programs, photographs, or any other material of Jewish historical interest to kindly forward them to the Association at Fifty-two Power Street, Providence 6, R. I.

## **DAVID C. ADELMAN**

Continues His Story of the Congregation

### **THE MINYAN**

When Europe was shaken by Revolutions in 1848, Jews joined the stream of immigrants flowing into the United States, through the ports of New York, Boston, Philadelphia and Baltimore. In Providence they found a busy seaport with most of the population residing on the east side of the river and the west side in the process of growth and development. By then Providence had supplanted Newport as the chief port. The railroads were in their infancy and gave Providence the advantage of overland connections with the rest of the country. The river front ran along Pine and Dyer Streets and around Exchange Place forming Weybosset Neck. The first Jewish settlers lived and did business in this area.

European restrictions confined Jews to the Ghetto and limited them to menial trade. In Providence, they picked up the threads of their lives where they left off, as tailors (repairers of clothes) and dealers in second hand clothing for which there was a ready market, particularly along the water front. Only the rich could afford a tailor and as there were no ready made clothes, the poor dressed in the discarded clothing of the rich. However, sailors needed clothes in a hurry and so when the demand for second hand clothes exceeded the supply, dealers of necessity turned to the expedient of having clothes ready made.

Rabbi Isaac M. Wise observed that Jewish communities tended to take on the characteristics of the prevailing sect in each community so that there were Episcopalian Jews in New York, Quaker Jews in Philadelphia and Huguenot Jews in Charlestown. The native inhabitants of Providence had a reputation for "downright stinginess" and it was said of them in the middle of the nineteenth century "they will do anything for the sake of money and once it is gained, they do not part with it very easily". As late as 1909, a sociologist suggested "if the citizens give slowly to public enterprise, it is because their wealth has come slowly by small increments".

Vocationally Jews were divided into the following classes, 1) the basket peddler, 2) the trunk carrier, 3) the pack carrier, and the aristocracy which was divided into three classes, 1) the peddler with a one or two horse team, 2) the jewelry-count, who carried his samples in a small trunk and was considered a rich man, 3) the shopkeeper who was considered a prince. "The slave of the basket or the pack became the lackey of the horse in order finally to become the servant of the shop". The first Jewish settlers of Providence were accordingly of the aristocracy, for they were shopkeepers and necessarily capitalists.

In 1849 the Spanish-Portuguese Congregation, Shearith Israel, received a communication from Providence Jews, presumably from Pareira, requesting permission to bury their dead in the cemetery at Newport. The congregation advised that application be made either to the Town Council of the City of Newport or the General Assembly of the State of Rhode Island. At that time the Town Council of Newport did not have jurisdiction and there is no public record of such an application to the Legislature. However the records of the City of Cranston show that on September 10, 1849, Francis Haswill, conveyed about an acre of land on the New London Turnpike to Solomon Pareira, Leonard Gavitts (Garrits) and Morris Steinberg, to whom the land was assessed at a valuation of \$100. The tax was twenty cents.

Pareira was forty-one years of age in 1850 when he conducted two clothing stores, one at 195 Westminster Street and one at 18 Orange Street, while he lived at 54 Pine Street, near his business. Next door to him at 16 Orange Street, David Deyoung (DeYoung) held forth as a tailor. Two years later Pareira was located at 10 Broad Street and 16 Orange Street, Deyoung's former location. Deyoung's name does not appear in the city directory after 1852, but as he was in the employ of Pareira and Pareira's brother-in-law Leonard Halberstad in 1856, it is probable that he was in Pareira's employ as a clerk or tailor from the time that Pareira took over his location. From Pine Street Pareira moved to 66 Clemence Street, just north of Washington Street, further up town.

Pareira was a kind and generous man who commanded the respect of the growing Jewish community that worshiped at his home. That he was also a venturesome optimist is evident from his investment of one hundred dollars in a share of the new Providence and Plainfield Railroad Company, which soon found it necessary to merge with the Hartford, Providence and Fishkill Railroad and assess its stockholders and additional ninety dollars to be paid at the rate of ten dollars a month.

On January 8, 1854, the Congregation Bnai Israel (Sons of Israel) was organized with Pareira as President and a year later he was reduced to the



ownership of one second hand clothing store at 16 Orange Street where he also lived, while Joseph Stern was living at 67 Clemence Street, Pareira's former residence. "Coming events cast their shadow before", in 1856, the panic of 1857 was just around the corner. Pareira was financially embarrassed and his name does not appear in the city directory for 1856 but his seventeen year old son, Isaac, is listed as a jeweler at 16 Orange Street and the records of the Board of Aldermen show that Pareira was granted licenses in 1856 and 1857 to conduct an eating saloon at 11 Orange Street.

Early in 1856, the congregation addressed a letter to Congregation Shearith Israel in New York soliciting aid, and received a contribution of twenty-five dollars. Business conditions were bad in Rhode Island, particularly in the cotton industry. The New York Herald stated that:

"Rhode Island was up to its eyes in railroad securities, taken for circulation to be distributed in Western States. Banks held a considerable amount of them and loans were very high."

The following year the Providence Journal on September 28 said:

"There never before were two such weeks as closed upon the business of Providence last Saturday. Money continues at unmitigated rates . . . there is hardly any cotton in the market . . . it is impossible to raise money to pay labor and a dreary winter is before us." Two days later, twenty-four percent interest was offered by borrowers and refused and specie payment was suspended by the banks. Prosperity returned quickly in 1858, but was dissipated by the outbreak of the Civil War. Whereas, John Nathan was taxed for five hundred dollars in 1848 and the value of his personal property increased by five hundred dollars a year until it reached twenty-five hundred dollars in 1853, Pareira was taxed for eight hundred dollars from 1851 until 1855 when his tax value increased to fifteen hundred dollars. Thereafter his name does not appear on the tax list but he was a defendant in a number of law suits for non-payment of obligations.

On April 12, 1857, Abraham Wormser and Benjamin Shuman addressed a letter to Rev. Isaac Leeser at Philadelphia inquiring whether or not Judah Touro had left funds to aid small communities in erecting houses for religious worship. Leeser, at the time, was the leader of traditional Judaism of the United States and the editor of The Occident, a Jewish monthly, published in English.

Abraham Wormser was in the hosiery and fancy goods business at one hundred twelve and fifty three Westminster Street, while he lived at the City Hotel and appears to have been well off comparatively. His tax assessment rose from one thousand dollars in 1852 to seven thousand dollars in 1857 on his personal property and his real estate assessment for thirty-four hundred dollars in 1855 rose to eighty-six hundred dollars in 1856. In May, an appeal for aid toward "erecting a house, to worship therein the God of their Fathers" appeared in The Occident, requesting that donations be sent to A. Wormser, Providence, R. I., which notice indicated that the congregation had received a negative reply to their letter to Leeser in April. On June 17, 1857, Pareira conveyed to the congregation the land on New London Turnpike which was conveyed to him in 1849 by Haswell "as and for a cemetery for the burial of the members of said Congregation Sons of Israel and for no other purpose forever". His signature was witnessed by A. Wormser, who took up his residence in New York the following year.

During Succoth in 1858 (Chesvan 5619) the congregation surprised retiring President Pareira with a gift of a silver goblet, suitably inscribed, and his wife with a gift of a silver bowl and on a subsequent day, similarly honored retiring Vice-President Solomon Cook. The Pareiras left Providence shortly thereafter when the great Lincoln-Douglas debates were taking place in Illinois and in the same year that the Supreme Court of the United States handed down the Dread-Scott decision which

said "Negroes did not have any right which the white man is bound to respect".

Before taking a trip to Europe, Wormser promised to donate a Sefer Torah to the congregation upon his safe return. He kept his promise and made the presentation to Benjamin Shuman and Joseph Stern on November 27, 1859 in New York where they were attending a meeting, called by the Rev. Leeser, as delegates from the congregation to the Board of Delegates. Rabbi Wise was opposed to this meeting on the ground that it was in opposition to Reform Judaism, a charge which Leeser denied.

Joseph Stern was born in Poland and was thirty-two years of age in 1850 when he was a clothier at eight Washington Building where the Rhode Island Hospital Trust Building now stands. His wife, Esther was born in Pennsylvania and their three daughters were born in Rhode Island, the first in 1841. They lived at 5 Mathewson Street near the Pareiras, the next year they lived at 92 South Main Street where they remained until 1855 when they moved to 66 Clemence Street, the former residence of the Pareiras.

Henry Solomon was a clothing dealer at 18 South Main Street in 1852 and single. He moved his business to 47 Broad Street in 1854 and lived at 35 Transit Street. In 1857 his store was located at 47 Weybosset Street and he lived on 108 Richmond Street. In 1871 his business was located at 140 North Main Street and he lived at the Central Hotel. In 1874 he lived with his brother-in-law, David Frank at 157 Friendship Street.

Jacob R. Hershorn (Hirschhorn) was born in Fuerth, Bavaria in 1829 and leaving his widowed mother and sister behind, fled from revolution torn Europe and landed in Baltimore, Maryland on his way to New York, which he reached in the latter part of 1846. He had no relatives or acquaintances and so he would visit the Cafe de Paris on Broadway, a rendezvous for French and Germans of distinction. Here he met a French nobleman of the old school, Count Gustav de Bougars. They conversed in French every day for all of a week and became life long friends. One day the Count said to Jacob, "Jacques, I have a proposition to make you. I have no relatives, no family in this country. I am all alone, come with me, as my protegee. I hold a commission as captain . . . in the New York volunteers, raised for the Mexican War. You will get a position in the army, you will fight for 'Uncle Sam' and you will see a great deal of the world". Jacob consented and when he was seventy-four years of age privately published "The Mexican War-Reminiscences of a Volunteer", at the request of his children and grandchildren. Hershorn came to Providence in 1854 and in partnership with Raphael Frank opened a hosiery shop at 1, 3 and 7 Arcade. They lived at 11 Congdon Street and were the first Jews to live on the East Side. A year later Hershorn had changed residence to 8 Page Street and Raphael to 16 Plain Street. The next year Hershorn and Raphael were selling embroideries at No. 3 Arcade and Raphael was living at 54 Pine Street. In 1856, Hershorn, the first Secretary and Treasurer of Bnai Israel, married Mary, the daughter of Solomon Pareira, the first President of the Congregation. There is no record of this marriage in Providence but we have a photostatic copy of the Kesuba. The partnership of Hershorn and Frank must have been successful as they remained in business in the Arcade until 1860.

Solomon Cook conducted two clothing stores in 1855 at 8 Washington Street and 88 Broad Street, while he lived at 62 Clemence Street. In 1857 he had one clothing store at 170 North Main Street and lived at 66 Clemence Street. In 1858 he retired as Vice-President of the Congregation and was presented with a silver goblet. He died "Sunday, eleven days in Shevat 5619" (January 16, 1859) at fifty-six years of age and was the first member of the congregation to be buried in the Reservoir Avenue cemetery in Elmwood.

Abraham H. Goodman lived at 39 South Main Street, where he also conducted a clothing store for a short period. Isaac Fish is listed in the direc-

tory as a trader at 6 Page Street. Morris Marks was a tailor at 106 High Street in 1835.

The name of Leonard Halberstad does not appear in the directory until 1858, but court records show that he was in business on Orange Street in 1856 with his brother-in-law, Solomon Pareira. Although Pareira, Wormiser, Shuman and Stern left Providence after the business depression, Halberstad remained in business at 89 High Street and lived at 167 Pine Street. He is buried in the cemetery for Dutch Jews in Melrose, Massachusetts. His granddaughter, Kate Slocum, in 1917 received from Pareira's daughter, Mary, the Mosaic code of the Ten Commandments, the Hebrew letters cut out of gold paper and pasted onto a blue paper background, which hung in Pareira's home. She turned it over to Marion L. Misch, who had it framed and presented it to the congregation, where it now hangs in the vestry of the Temple. Mrs. Jack Formal, another granddaughter of Halberstad, is at present a member of the congregation and his great granddaughter, Ruth Formal, was confirmed in the congregation in 1948.

Leonard Garits (Garrett) who, with Pareira and Steinberg, was a grantee of land in 1849, was born in Holland in 1793 and came to Providence from New York about 1848. His wife and six children, ranging in ages from three to twenty were born in New York. He was a merchant at six Fenner Street, then at twelve Fulton Street and in 1853 at 10 Broad Street and lived at twelve Fulton Street. He left Providence in 1854.

Morris Steinberg, the third grantee mentioned in the Haswill deed, was born in Germany in 1819, as was his wife. In 1850, he is listed as a clerk at 18 South Main Street. The following year, he sold his stock in trade consisting of cloths, clothing, trimmings and fixtures located at number eight Washington Row to Lewis Lewison.

Raphael Frank, the first Vice-President of the congregation, was a partner of Jacob R. Hershorn in the hosiery business in the new Arcade from 1854 to 1860. In 1860 David Frank had taken over Raphael Frank's location at number one Arcade and was living at 157 Friendship Street. Raphael Frank successively changed his residence on Friendship Street from 71 to 83 and 98.

On Sunday, January 8, 1854, a congregation (Bnai Israel) was formed and an agreement signed by the members to pay fifty cents a week. The first officers elected were Solomon Pareira, President, Raphael Frank, Vice-President; Jacob R. Hirshhorn (Hershorn) Secretary and Treasurer, Joseph Stern, Henry Solomon and Leopold Steinberg, Trustees. They engaged Joseph Raphael Spiro as hazan (minister) and promised him five dollars and fifty cents weekly without the right to any other fees. They agreed to provide a suitable place for worship before Rosh Hodesh Elul. Hershorn contributed the fence which was built around the cemetery.

At the May session of the General Assembly, 1855, which met in Newport, Goodman, Stern, Solomon, Hershorn, Pareira, DeYoung and Cook petitioned "that they are desirous of forming themselves into a religious association to be known by the name 'Congregation of the Sons of Israel'". On June 13, 1855, a charter was granted to Joseph Stern, Solomon Pareira, Abraham H. Goodman, David DeYoung, M. Marks, L. Halberstad, Henry Solomon and Isaac Fish, with the right to purchase and hold property in an amount up to twenty thousand dollars. Stern, Pareira and Solomon were designated to call the first meeting. The names of petitioners Hershorn and Cook do not appear in the charter and those of charter members, M. Marks, L. Halberstad and Isaac Fish do not appear in the petition. It is a reasonable inference that there was a question as to the citizenship of Hershorn and Cook, as Hershorn was not naturalized until 1855.

While there were no theological differences between Sephardim and Ashkenazim, there were differences in their liturgy, cantillation, pronunciation.

ation, dialect and cuisine. The Sephardim spoke Ladino, the Ashkenazim, Yiddish. The Ashkenazim who came from Germany or Poland outnumbered the Sephardim after the Revolution, nevertheless they respected their culture and learning and accordingly used the Minhag Sephardim in the worship and no change was made until 1877.



## DAVID C. ADELMAN

## Continues his story of the Congregation

Since the dispersion, after the first and second destruction of the Temple in Jerusalem, Jews have been divided, historically, into two groups, Sephardi and Ashkenazi. The Sephardi settled in Spain and Portugal, where they attained a high standard of culture, wealth and influence until the inauguration of the Inquisition. In 1492, Spain expelled the Jew and those who found asylum in the Republic of Holland, re-established their religious institutions. Abraham and Isaac Pareira, who were able to save and bring with them considerable wealth became stockholders in the Dutch West India Company and established a Yeshiva in Amsterdam in 1616 which became famous throughout Europe. From Holland, Sephardic Jews emigrated to the Dutch West Indies, New Amsterdam (New York) and Newport. Although the Spanish-Portuguese community of Amsterdam has preserved its early records to this day, it has not yet been possible to establish any relationship between Solomon Pareira and Abraham and Isaac Pareira.

The records of Sherith Israel in New York, the oldest Jewish congregation in the United States show that a Solomon Pareira and his wife Rachael Holcb, natives of St. Thomas, were buried in their cemetery in 1897 and 1905, respectively.

However, examination of the records of our congregation disclose that in 1917 the Board of Trustees extended an invitation to Mrs. Jacob R. Hershorn, of St. Louis, to attend services during the holidays, while she was visiting in Providence, and the souvenir program issued by the congregation in 1934, contains a short history which sets forth that Mrs. Hershorn was Mary Pareira, the daughter of Solomon Pareira. Many fruitless attempts to locate descendants of Mary Pareira in St. Louis were made and finally, I addressed an inquiry to Rabbi Abraham E. Halperin of St. Louis. After the lapse of a few weeks, I received a letter from Rabbi Halperin saying that the very day that he had received my inquiry, a death notice appeared in the local paper, of Esther Pareira Myers and that he called up the undertaker who told him that he was related to the deceased and that he would write further. The Rabbi advised me to communicate with the undertaker, which I did. A few weeks later, I received a letter from Mrs. Julius Rothschild (Gertrude Hershorn), of Gary, Indiana, who wrote me that she was one of the daughters of Jacob R. Hirschorn and referred me to her sister, Mrs. Max Weil (Sadie Hirschorn) of Chicago, a lady in her ninetieth year, and to her aunt, Mrs. Belle P. Wise of San Francisco, who was the last survivor of twelve children of Solomon and Miriam Pareira. Pursuing this line of inquiry and checking with public records here in Providence, Washington, D. C. and Cincinnati and with the records of the Spanish-Portuguese community in Amsterdam, I have been able to establish that Solomon Pareira was the first Jewish settler in the City of Providence and was born in Amsterdam, Holland about 1809 and buried in Cincinnati in 1895. He was the grandson of Jacob Rodrigues Pareira (1745) and the son of Abraham Haim van Jacob Pareira (1785) and Mintje Levie. He married Mietje (Miriam) Halberstad, the daughter of Isaac, in Amsterdam on March 23, 1838 and brought his bride to Providence, where their first child was born. The

descendants of Solomon Pareira of Amsterdam had never heard of Solomon deLeon Pareira of St. Thomas, Virgin Islands.

Directories for the City of Providence from 1824 to 1850 were published every three years and are inconclusive as to the population for the reason that there are many omissions and they cannot be relied upon to establish priority. The name of Pareira is not the first Jewish name of a Jew recorded in the Providence directory, although the national census for 1850 shows conclusively that he was the first Jewish settler. In the directory for 1847, we find the name of John Nathan, who lived at Eight Elbow Street and conducted a clothing store at 125 Westminster Street, but there is evidence that he was here as early as 1844. He advertised in the Manufacturers and Farmers Journal,

"a tailor and clothes dresser from London, No. 1 Orange Street, from his long practice in Europe is able to work on a plan different from any ever yet tried, garments apparently worthless are rendered valuable; faded clothes brought to their original colors. The most fastidious will find it to their advantage to give him a trial, it being at all times difficult to distinguish the renovated garments from new clothes. . . J.N. defies competition in the above. Being grateful for the liberal patronage heretofore extended to him, he will endeavor to merit both by attention and the character of his work, a continuance of it. N.B. The highest cash price paid for cast off clothes. A variety of second hand clothes for sale cheap for cash."

Nathan was the first Jewish advertiser and apparently the first cleanser. His eldest child was nine years of age according to the national census for 1850 and was born in England. His second child, seven years of age, was born in Rhode Island, so that he came to Providence between 1841 and 1843. The eldest child of Solomon and Miriam Pareira was born in Rhode Island and was in his twelfth year, which shows that Pareira came to Providence in 1838 and was the first Jewish settler.



## MAZEL TOV

The voice of Joy and Gladness

The voice of the Bridegroom  
The Voice of the Bride

On the first day of the week, the 13th day of the month of Tamuz, in the year 5617 since the creation of the Earth, the era according to which we are accustomed to reckon here in this city, which is in the United States of America, how the bridegroom Jacob, son of Raphael, the Levite, said to his bride Miriam, a daughter of Solomon, "Be thou my wife according to the Law of Moses and Israel, and I will cherish, honor, support and maintain you, in accordance with the custom of Jewish husbands, who cherish, honor, support, and maintain their wives in truth. And I herewith make for you the settlement of virgins, two hundred silver zuzim (dollars) which belong to you, according to the Law of Moses and Israel; and I will also give you your food, clothing, and necessities, and live with you as husband and wife, according to universal custom."

And Miriam, daughter of Solomon, this virgin, consented and became his wife. The dowry that she brought unto him from her father's house, in silver, gold valuables, wearing apparel, housing furniture, and bed linens, all this Jacob, said bridegroom, accepted in the sum of one hundred silver dollars, and Jacob, the said bridegroom, consented to increase this amount from his own property, with the sum of one hundred silver dollars, making it a total of two hundred silver dollars. And thus said Jacob, the bridegroom, "the responsibility of this marriage contract, of this dowry, and of this additional sum, I take upon myself, and my heirs after me, so that they shall be paid from the best part of my property, and possession that I have under the whole Heaven, that which I now possess or may acquire hereafter. All my property, real and personal, even the jacket on my shoulders, shall be mortgaged to secure the payment of this marriage contract, of the dowry, and of the addition make thereto, during my lifetime and after my death, from the present day and forever."

Jacob the bridegroom, has taken upon himself the responsibility of this marriage contract, of the dowry, and the addition made thereto for the daughters of Israel, in accordance with the institutions of ours sages of blessed memory. It is not to be regarded as a mere forfeiture without consideration or as a mere formula of a document. We have followed the legal formality of (kinyan) acquisition between Jacob, the son of Raphael, the bridegroom, and Miriam, the daughter of Solomon, the bride, and have used a garment legally fit for this purpose, to strengthen all that is stated above.

And everything is valid and confirmed.

The bridegroom: Jacob R. Hershorn

The Officiant Rabbi: son of Rabbi Judah Leib Baer

Witness: Judah

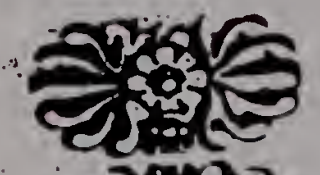






Married July 5, 1857, according to prayer book (AJ)

Translation of the original Ketuba (from Hebrew) courtesy of Miriam Rothschild Friedman and Juell Friedman Kadett

Marriage contract (Kesuvah) of Jacob R. Hershorn and Mary, daughter of  
Solomon Pareira. First Jewish marriage in Providence, July 5, 1857.




















ראללעוויכע ויך און ר' יעקב

ההן דגן געווען שטר ברויזע דא וויספעהא דין קבלית לי על ירה  
 בתראי להפיע מכל שפר ארג נכסין וקניין ראית לי הוצת כל שמא  
 דכנאי ודחיד אנא למיקני נכסין ראית להון אדריזת ודלית להון  
 אדריזת מלהון יהון אהראין ערבאין לפרוע מנהון שטר וחיובא דא  
 וויספעהא דין ואפילו מן גלימא דעל כהפאי סדיים וכמוח מן יומא דגן  
 ודעלם יחזירא שטר ברויזע דא וויספעהא דין קבל ערין  
 ר' יעקב בן ר' יצחק בן ר' יוסף בן ר' יוסף בן ר' יוסף  
 וויספעהא דגהון בבנה ישראל העשירין בתיקין חבזל דא כאסמכתא  
 דלא כמפסי דשטר געניא מן ר' יעקב בן ר' יוסף בן ר' יוסף בן ר' יוסף  
 ההן דגן לידת אריס גת ו' אלמנה  
 רבתי ופירש רעיל במיא דבשר למקניא כזה דבל שריר וקים  
 דההן מסדר הקדושין

ה' י"ב כ"ג  
 ה' י"ב כ"ג  
 ה' י"ב כ"ג

*Jacob M. Plersheim*  
 4. קאמלע ויזוי י"ב  
*William H. Astor*



Jacob Hirshorn  
1820-1906

Mary Pareira  
1839-1920

Raphael  
1858-1862

Ralph  
D. 1862

Samuel  
1863-1951

Fanny  
1867-1919  
M. Aaron  
Wittelshofer  
Ira  
Nannette

Gertrude  
1873-1956  
M. Julius  
Rothschild

Lionel  
1878-1887

Abraham  
1859-1926

Sara  
B. 1861  
M. Max Weil

Henrietta  
Harvey  
Gertrude  
Salome  
Ruth

Emanuel  
B. 1865  
M. Hattie  
Liebsteider

Janice

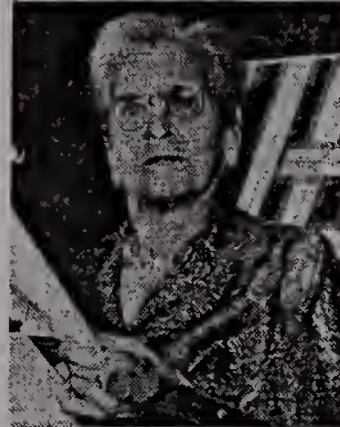
Harvey  
1870-1907  
M. Della  
Etherton

Lionel

Regina  
D. 1875

NEAR 58TH ANNIVERSARY

100 Tomorrow



MRS. MAX WEIL

Mrs. Sadie Weil of 1760 E. 71st pl. will be feted at an open house tomorrow in her home to mark her 100th birthday. She is bright and alert and full of enthusiasm for life, according to relatives. Mrs. Weil lives with a daughter, Mrs. Ralph Bloch, and has two other daughters, eight grandchildren, and 19 great-grandchildren. Born in Providence, R. I., Mrs. Weil spent most of her life in St. Louis where her late husband, Max, once served as an alderman. She has lived in Chicago for 17 years.

Remembers Dad In Civil War Uniform

Mrs. Sadie Weil of 1760 E. 71st Pl., who will celebrate her 100th birthday on Memorial Day, remembers her father wearing the uniform of the Union Army during the Civil War.

Born in New York, she moved to St. Louis with her family and lived there until coming to Chicago 17 years ago after her husband, Max, died. He was one of the first aldermen elected in St. Louis.

Nowadays, Mrs. Weil spends most of her time reading, watching television and talking to her daughter, Mrs. Ralph Bloch, with whom she lives. But she will take time out Tuesday to visit with those friends who come to her birthday open house.



Staff Photo

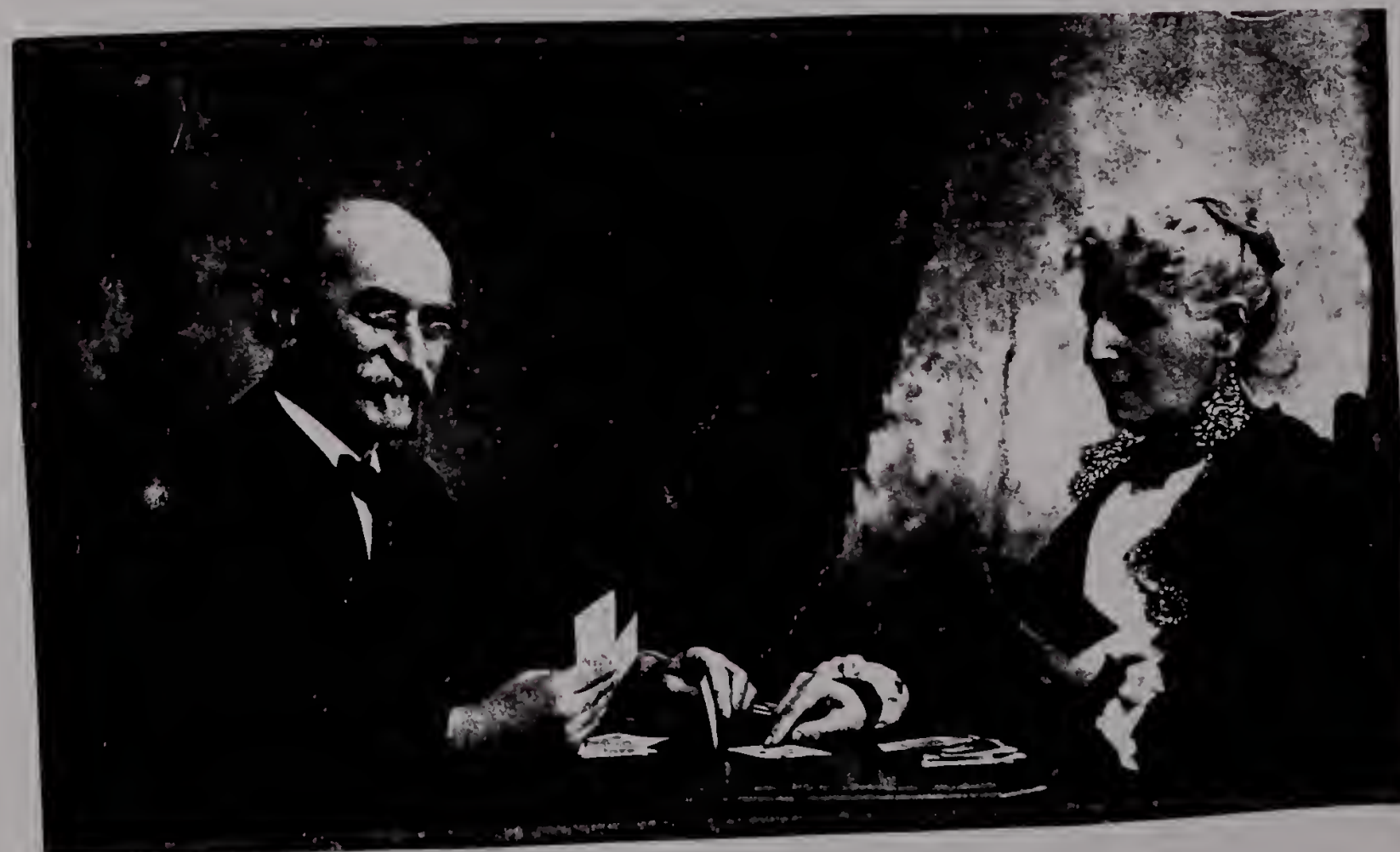
Mr. and Mrs. Max Weil, 921 Morrison avenue, who will have been married 58 years Friday. Weil is a former Alderman from the Seventh Ward.

Max Weil and Wife  
Wed 58 Years

Mr. and Mrs. Max Weil will observe their fifty-eighth wedding anniversary Friday at their home, 921 Morrison avenue, where they have lived 44 years. They will be visited by their four children.

Mr. Weil is 91 years old. He is a former dry goods merchant of old French Market on South Broadway where he had a store for half a century. He came to the United States from Austria-Hungary when 12 years old and later acted as an interpreter for the Police Department because he could speak Polish, Bohemian and German. He was Republican Alderman from the Seventh Ward from 1914 to 1920. Mrs. Weil is 80 years old.

They have one son, Harry H. Weil, 5563 Porshing avenue, who is in the Internal Revenue Service, and three daughters, Mrs. J. H. Brower, Mrs. Ralph Bloch and Mrs. W. E. Caplin, all of Chicago.



Jacob Hirshorn and Mary Pareira



## The MEXICAN WAR Reminiscences of a Volunteer

By JACOB HIRSCHORN.\*

In the latter part of the year 1846 I found myself in the city of New York, a boy sixteen years of age. My mother, a widow, and my only sister were still living at Fuerth, Bavaria, which was my native place. I, without an advisor or any relation, was left entirely to myself and I could do as I pleased. Being then without a position, after having scanned the New York Herald in the morning, I would generally visit the Cafe de Paris on Broadway, to sit down comfortably to read the *Courier des Etats Unis*, a French newspaper issued in New York. This cafe was the rendezvous of the best class of French and German, who came there regularly to drink their "verre de Cognac," which the proprietor imported directly from France.

After having visited the cafe three or four times, one day, I became acquainted with the French Count Gustave de Bougars, a French nobleman of the old school, who was then an attache of the "Military Argus," an army paper. The count at once took an interest in me and engaged me in conversation, which, of course, was in French. He inquired into my past life and present doings. I frankly told him all about myself and he would express his satisfaction once in awhile, saying, "Bon garcon, bon garcon!"

After having met him there regularly for a whole week, by his own appointments, he one day said to me, "Jacques (Jacob), I have a proposition to make to you. I have no relatives, no family in this country, I am all alone, come with me, as my protegee. I hold a commission as captain of Company B., 1st Regiment, New York Volunteers, raised for the Mexican war. You will get a position in the army, you will fight for 'Uncle Sam,' and you will see a great deal of the world." All of that enthused me so much that I consented. The next morning he went to Fort Hamilton with me, which was the headquarters of the First Regiment. Here some difficulty arose. A boy, sixteen years of age, a minor, could not legally be mustered into the U. S. service. The count persisted and somehow or other I was accepted as a volunteer. There I became acquainted with Lieutenant Reichart of Co. B. and the non-commissioned officers and men of the company and regiment, Col. Ward B. Burnett, Lieut. Col. Charles Baxter, Major Burnham, Capt. Jarrett Dykeman and ever so many more. After I was at the fort about two weeks, one day in December, a brig came down from New York and dropped anchor in front of the fort. The next day we embarked on the good brig "Montezuma" for Vera Cruz. We were on the ocean about a week or so, when we dropped anchor and landed on as God-forsaken a place as I ever saw, called "Lobos Island," uninhabited and situated about 200 miles from Vera Cruz. Our first skirmishes commenced here with all the vile vermin, snakes, etc., which could be conveniently collected on a small island.

Here the boys were drilled twice a day and exercised in shooting. Here they were made soldiers. After a sojourn of one week we embarked again and shortly afterwards we saw the city of Vera Cruz and very prominently the castle of "San Juan D'Ulloa." We also found quite a respectable fleet of U. S. warships.

The next day we disembarked about five or six miles below the city, which a few days afterwards was thoroughly invested by the army in the shape of a half moon, on land, the other half being completed by the ships on the sea, fronting the city. Then the bombardment commenced by land and sea forces. So awful a sight, but still grand,

I have never seen, especially at night, when one could follow the bombshells with the eye as they were fired from the huge mortars on the frigates and line ships. The houses in the city began to burn, and after two days' bombardment the castle and city capitulated, the Mexican flag came down, and the "Stars and Stripes" were hoisted. This was celebrated by a salute from land and shore, deafening to a novice, but nothing unusual to me after that racket for two days and nights previous. Our encampment outside of Vera Cruz was a terribly trying one for the Northerners as they blew in from the sea, over the sand hills in which we camped, caused immense suffering. The sand nearly blinded us. Our hodies, our food, our drinking water, all were covered with sand and dirt. Especially the water, which, at best, was a little dirty warm mush obtained by digging into the sand about a foot or so. We were glad when orders arrived to strike tents and march inland towards Jalapa. At Cerro Gordo we found Santa Anna entrenched on the heights with 20,000 troops and many amount of artillery. We had to pass there, no other way being passable, therefore General Scott ordered, the next day at sunrise, an assault on the fortified heights. Step by step we had to pull our guns up by ropes, 40 or 50 men attached with one hand to the rope and with the other getting a hold on some grass, cactus or any other old thing, so as to keep a footing and not to roll down again with gun and all, and the Mexicans continually firing on us from above. It was a terrible battle, but after six hours' fighting we conquered and the Mexicans fled, "vamoosed," as they call it. There among a good many others who were killed, I saw General James Shields, who had been struck by a piece of shell, and I assisted in carrying him from the field to shelter. We, at first, thought he was mortally wounded, but he recovered after three months. General Shields commanded our brigade, which consisted of the First Regiment New York Volunteers and the Palmetto regiment of South Carolina. Too soon did we enter Jalapa. There I became acquainted with Generals Worth, Twiggs, Quitman and a good many others. When I say became acquainted, I do not mean intimately, for such a thing is not to be supposed of old, stern, martial regulars and a sixteen year old boy, but they were gentlemen all the same. Having rested up and seeing our wounded and sick comfortably housed in churches and convents fitted hastily as hospitals, we left them at Jalapa under a guard sufficiently strong to protect them and also to keep our communication with the sea open, as we now were penetrating deeper into the enemy's country and if we should meet with a reverse and being over 3,000 miles from home and cut off from the fleet, why the guerrillas and regular troops could easily extinguish us. Annihilation comes nearer than anything. Orders now received were on to Pueblo de Long Angeles. We had some skirmishes at Perote with some Mexican troops and after vanquishing them, by easy marches, we reached Pueblo. There we encamped for about three months. About half our force were invalids, some killed and wounded in battle and a great many sick at the hospitals as a result of eating the fruits of the country, which our boys could not stand. We had to wait for reinforcements, mail and supplies, before we could attempt to attack Santa Anna, entrenched in every conceivable shape, defending the city of Mexico.

Our situation in Pueblo became a very alarming one. Every day there were deaths and more sickness, for the able men had to do twice as much in the way of guard duties, scouting, foraging, etc. By reason of the sick not being able to attend to these duties, we were in desperate straights. Remember, we had to hold down a population of 75,000 or thereabouts, besides any amount of guerrillas, swarming around the city, to pick up outposts, stragglers, and so, and we only had about 4,000 or 5,000 men fit for duty. Finally, one fine day, we saw a wagon train approaching the city. They had only a few supplies, no reinforcements worth speaking of, but they had a mail, and such a mail! When we got hold of the newspapers and we read of the proceedings in Congress, condemning the war with Mexico, hoping that the American army of invaders would meet with a hospitable grave at the hands of the Mexicans. Then we began to despair. Aimless and desponding, the boys walked about, thousands of miles away from home in the interior of the enemies' country, with thousands of sick and wounded comrades on hand, no supplies, no reinforcements and forsaken at home by our own government.

Then we began to reason with each other. "We are not left by our government, we are only betrayed by a portion



of the whig party. The government still lives and they'll see us out"—and they did. About three or four days afterwards another wagon train of about 300 wagons, escorted by about 2,600 men and plenty of supplies, made their appearance, and then feasting would have commenced right then and there if we had anything to feast on.

Being able to converse in English, German and French, I was from the start transferred to the quartermaster's department. Because I was a minor, I could not get a regular commission in the army as an officer, but they would send me out in the country at the head of a company of dragoons or mounted riflemen and six or eight wagons, to scout and forage for anything eatable for man or beast. The country had a good many French and Swiss settlers, with whom I could converse, and so I always managed to bring in something. Of course, I could not get enough to supply the whole army, but enough for the principal officers and some for the convalescents in the hospitals. With the peons or Indians I made short work. Anything they had in the way of corn for the horses and mules, hay, or, in fact, anything we could use, I pressed into service as a military necessity and gave them an order on the quartermaster's department for payment. My friend, Count Bougars, resigned his captaincy, giving as the reason that political affairs in France had taken such a turn that it was of the greatest importance for him to return to France. Lieutenant Reichart commanded Company B now, but only for a short time, for he also resigned shortly, when Lieutenant M. Reid assumed command. A more gentlemanly Englishman I have never met. We soon became very warm friends. He was of a very enthusiastic and sympathetic nature, a gifted author of an interesting book. After the war he returned to England and some years ago he died. The second in command of Co. B was a young, highly educated Frenchman, Hypolite Dardonnville, thoroughly French, polite and brave.

After a sojourn of about three months at Puebla the order was given to march, and we moved on to the capital, the City of Mexico, with an army mustering about 12,000 men fit for duty.

The first battle took place at Contreras, where we encountered a part of the Mexican army under General Ampudia. We assaulted the fortified position about 4 o'clock a. m. after two hours of incessant firing. We carried the works. Ampudia and his men fell back about six miles and joined Santa Ana, heavily fortified and entrenched at Churubusco. About ten o'clock the same day we attacked the enemy. Their strongest point was a bridge which our men would have to cross coming up from the main road. This bridge was strongly defended and the most vigorous defense was made by an Irish battery, under Capt. Reilly, who had deserted the American army at Monterey with all accoutrements. They knew well what capture for them meant—an ignominious, instant death. They fought bravely for their lives and three times the regulars were repulsed under Worth and Twiggs.

My brigade, then under the command of General Franklin Pierce, consisting of the New York and South Carolina volunteers, were ordered to attack. We formed in a Hacienda, about one and a half miles from the Mexican line fortifications in an open cornfield and at the first fire of the Mexicans about one per cent of the Palmetto boys and about the same number of our regiment fell, killed or wounded. There we lost our Lieutenant, Col. Chas. Baxter, for whom Baxter St. in New York is called. The Mexicans concentrated their fire on the center of our regiment, hence four different men carrying the colors, fell. Finally the dropping colors were taken up by Sergeant Paul von der Helm Rousayn of my company, and he in turn fell, pierced by five bullets. Seeing it was useless to stand up as a target in an open field we advanced on the enemy to attack them with cold steel.

We marched through the open field, not minding their shots at all, reached a trench, which we filled with dead horses and mules, crossed over and attacked them with the bayonet. That was more than they could stand. They began to waver, Worth forced the bridge, Santa Ana ran for his life and his defeated army followed him pell-mell and we after them to be revenged for our dead and wounded comrades. Oh! what a glorious sight it was to see Phil

Kearney at the head of his dragoons, riding into them and the infantry following up.

We would and could have entered the City of Mexico that same night in glorious triumph, if we had not all of a sudden been stopped by an order from Commissioner Trist, a sort of political agent who had been tricked by Santa Anna to consent to a six weeks' truce, ostensibly to make peace, but in reality to collect his army again, fortify Chapultepec, the west point of Mexico, Molina del Rey and the Garritas or gates of the City of Mexico. Enough—we were stopped, camped on the conquered battle field, and looked to our wounded and dead. The next morning Reilly's battery was captured. A court martial convened, tried them and in a few minutes sentenced them to be hanged, which sentence was carried into execution next day, after they had dug their own graves, a long and deep trench, into which their corpses were flung. Their captain was reserved for a worse fate, to which I shall refer later on.

As I mentioned before, General Scott commanded a unit. Our army encamped at a respectable distance from the City of Mexico and a six weeks' truce was proclaimed, which was religiously kept by our army, but which Santa Ana treacherously violated by collecting his scattered army, building new fortifications and strengthening his position. The diplomatic "pour parole" having come to naught, as was expected after the six weeks expired, General Scott ordered an advance into the City of Mexico.

Molina del Rey, an outwork near Chapultepec, was attacked first and carried. Next Chapultepec, the west point of Mexico built on a steep hill and surrounded by a high wall, well defended by Mexicans and splendidly supported by the cadets, was to be assaulted. Here a call for volunteers from the different regiments was made, to serve under the command of Major Twiggs (a brother of General Twiggs), which command was called the "Forlorn Hope," because none of them ever expected to return alive.

We advanced, two hundred strong. I omitted to say that I volunteered to join. Under a terrible fire of artillery and muskets from the castle and wall we approached the wall, raised our ladders, and began to climb up. It was a terrible sight to see our brave fellows drop from the ladders, shot. Finally we reached the top of the wall. The first man on top of the wall was Lieut. Sweeney of the First Regiment, New York Volunteers (my regiment), for which he was promoted by Congress to a Lieutenantancy in the regular army.

As soon as the glorious "Stars and Stripes" floated from the wall the Mexican flag came down. The defenders became demoralized and vanquished. It is unnecessary for me to mention here that while the assault on the wall took place our siege guns, mortars and others, poured shells and round shot into the castle, which, after awhile, set the castle on fire. Then the complete route of that portion of the Mexican army took place. Having possession of the castle, situated about three miles from the city, we advanced on the city. Our division was to attack the Garrita del Belen, were behind the breastworks. The Mexicans fought bravely. We forced them back, however, and finally entered the city, opposed by the retreating enemy, who defended every foot of ground stubbornly and who were nobly assisted by hundreds of Mexican ladies, who, from the tops of their houses (all flat tops) were pouring boiling water, boiling oil, rocks, anything they could lay their hands on, upon the very much exposed heads of our boys. Finally, about four o'clock p. m., we reached the "Plaza," the principal square of the city, planted the American flag on top of the Halls of Montezuma, the palace of Mexico, and Gen. Scott established his headquarters therein.

Santa Ana and his army fled when we attacked. Our numerical strength was a trifle over 10,000 men. When we entered the city we had about 6,000 fit for duty, the rest killed, wounded and on the sick list. To guard that city against the scattered forces and prowling guerillas, from the outside, to hold an inimical population of about 200,000 down, and to police the city beside with such a small force was no slight matter. Beside, we had to establish hospitals for our sick and wounded and furnish our starving soldiers with food, as our wagon train had, as usual, been left behind about 25 miles. We found hospitals



ready made and on hand, as the Mexican capital was well supplied with churches and convents, of which we took possession at once. We carried our wounded and sick in, but had to lay them on the cold, bare floor.

I was ordered to take a file of men and forage for anything I could get, but was told General Scott had issued the strictest orders to respect private property, severe punishment to follow a violation of the order. While riding through one of the streets I read a sign over a shop "Brasceria allemana" (German Beershop). That was enough for me. After repeated knocking with the butt end of our muskets, the door opened and a middle aged woman stood tremblingly before me. I reassured her at once, in good German, told her she need not fear anything—we were not after her money or valuables, but that we must have something to eat and lots of beer. If she had any cigars or tobacco in the house, we would buy them. Well, we received substantial food, bottles of beer (the most wretched stuff I ever drank) made in Mexico and then she brought a box of Wheeling stogies, for which she charged me \$10, about five times as much as her food, beer and cigars were worth. I did not complain. I took out my memorandum, tore out a leaf and very gracefully wrote out an order on the United States Treasury for ten dollars, gold. She was so elated over her business transaction that she called her husband, who had been hiding upstairs. She introduced me to him as a landsman. We shook hands and I promised him to become his protector and influence our boys to do their drinking at his place. At the same time I wrote my address for him, regiment and all, and told him that at any time that any of our boys should get drunk and cut up at his place to send for me. I then went into an adjoining room with him and after a little conversation I had received a pointer which enabled me to return to camp with a wagon-load of straw and ten barrels of flour. On leaving the beer shop the old lady handed me a parcel to show her gratitude for my kind actions. Upon opening it in my tent that night I found it to contain about a dozen slices of ham, four slices of rye bread and another bottle of that stuff called "beer." I called a few of my brother officers in to partake of the feast. The ham and rye bread went well enough, but when it came to the

beer Lieut. Fitzgerald suggested that it be improved upon and he pulled a bottle of whisky out of his pocket. (The Lord only knew how he got it.) He mixed the beer with the whisky in an old sauce pan which was lying around loose and which had not been cleaned in six months, but soldiers don't mind such trifles.

The next day General Scott ordered the Alcade (mayor) and high officials to be brought up before him and made a requisition upon them for hundreds of mattresses, 600 barrels of flour, \$500 in cash and a certain amount of forage for horses and mules. With a very polite but sickly assurance that this demand was impossible, Mr. Alcade thought that was the end. But the general told them, equally politely but very firmly, that he would just give them three times twenty-four hours to comply with his demands, and in the meantime he would hold them as hostages of said request, and the goods were delivered on time. Our soldiers, however, had an extremely hard time with constant guard duties. Patrolling the city and outskirts a good many took sick, which increased the hardships of those fit for duty. Finally, one fine day, a large wagon train from the United States, carrying supplies of all sorts, escorted by 2,600 new men, entered the city. Our army was deliriously delighted to get news from home. Letters and papers were in sight, besides 2,600 recruits, on whose shoulders were shifted now the guard duties, patrolling, etc., to give the old soldiers the needed rest.

Now a very interesting court martial was convened to try Captain Riley, the commander of the deserting artillery company, who was captured at Churubusco. The sentence after having found Capt. Riley guilty of all the charges was as follows: Captain Riley, fettered with chains and balls, was to be taken to the place where all of our troops who could be spared were drawn up in a hollow square, the captain inside of the square to be attacked by the guard and (you may call him) the executioner, and a large D was to be branded with a red hot iron on Capt. Riley's cheeks, D standing for deserter. From thence he was taken, in irons, to the Castle Chapultepec, kept prisoner there during the term that the war lasted and when peace was declared and the army

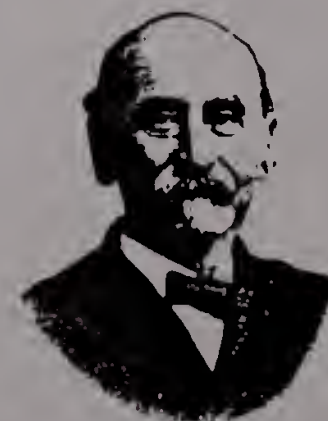
marched back to Vera Cruz to embark for home, he had to walk on foot at the head of the troops, dragging his chains and balls on each foot. On arrival at Vera Cruz, peace had been declared. He was then shipped back to New Orleans with the rest of the army. After a five or six days' sail we arrived at the mouth of the Mississippi River, went up to the city and were ordered to encamp at Carrollton.

A day or two after we were ordered to the city to witness the final punishment of Capt. Riley, who was mounted on a donkey (chains and balls had been taken off) facing the tail of the donkey. The said donkey was marched through the streets of New Orleans, a drum and fife corps playing Rogues' march, and finally Capt. Riley was drummed out of the service of the U. S. What became of him afterwards I never learned; some said he committed suicide and others said he returned to Mexico. Here I took sick with yellow fever and had myself taken to the "La Charite" hospital, where I was tenderly cared for by the good sisters. An hour or so in the afternoons my nurse would read a little tract to me. I seemingly listened very attentively to her, but inwardly I muttered to myself: "Geh veg mit Deiner Schabbes Schmues."

In the meantime, our regiment was ordered to embark for Ft. Hamilton, near New York City, where, after recovering from my illness, I joined my regiment. Here we were mustered out of the service of the U. S. and honorably discharged. New York City gave us a splendid and very enthusiastic reception and a silver medal for each soldier. We left New York 1,200 strong and we returned about 260.

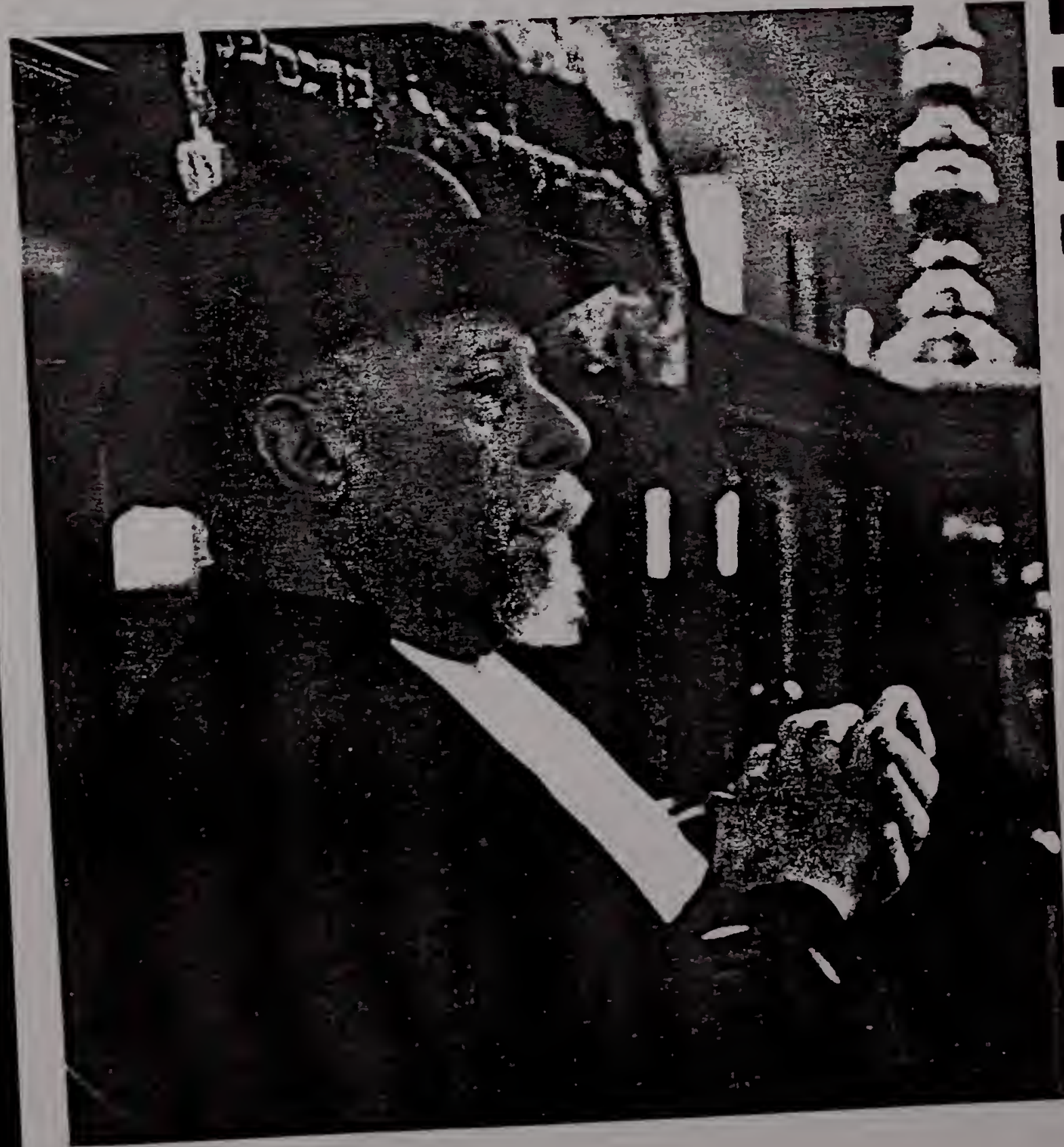
St. Louis, Mo., July, 1903.

\*This short sketch of my connection with the United States forces at end of the first half of the last century was written at the request of my children and theirs.





72 In 1922 Chacham Rodrigues Pereira (1887-1969) succeeded his father as Chief Rabbi of the Portuguese community in The Hague. During the war he was the only Chief Rabbi to escape to England, where he later became Chief Chaplain in the Dutch Army. After the war he was appointed Chief Rabbi to the Portuguese community in Amsterdam. This photograph of the Chacham, wearing official robes in the old 'Snoge', is typical of the dignified Sephardi: the personification of an ancient and venerable tradition.



## The Jews in Portugal

The Pareira family considered themselves Portuguese Jews. Rebecca Jacobs always said that her ancestors went to Spain from Portugal (unlike most Jews) during the Inquisition. That may not be strictly true, as so many family stories have been disproven, but the Pareiras did in fact come from Portugal and later went on to Holland.

In 1979 when Nancy Brant contacted Mr. Wismuller, who was a Rodriguez Pereira descendant, she had written the name Betty Van Naarden in her notes, apparently without calling or seeing her. This September of 1992 I called Mrs. Van Naarden. She did not come to this country until 1953, and the first of her family that she had known to come was her uncle, a diamond merchant, Jack Rodriguez-Pereira, who came to Long Island in 1947 or 1948. Her mother was Rosette Rodriguez-Pereira, and her grandmother Jessuliin Cardozo.

She knew Mr. Wismuller, and she said that he had gone to Portugal where he traced the Rodriguez-Pereira family back for several generations. She also said that Mr. Wismuller was no longer living, but that his wife knew a lot about the Pareira family, and advised us to contact her. Mrs. Wismuller sent us much material, and she also gave us the name of Dr. Martin Pereira of Syosset, New York. Nancy Brant contacted him, and he sent us detailed records of the family in Holland, which his nephew, Miguel Rodrigues-Pereira and Frits Rodrigues Pereira, a descendant of Abraham Haim Rodrigues Pereira through his son Jacob, had taken from the official records. We are including these records in the genealogy section of this book.

Mrs. Van Naarden says that the present chief rabbi in Holland is a Rodrigues Pereira. In looking through the Memorbook. Pictorial History of Dutch Jewry from the Renaissance to 1940 by Mozes Haiman Gans, I have found that several Rodrigues Pereiras were rabbis. I am including a picture of Rabbi Rodrigues Pereira who escaped the Holocaust and went to England during that time.

What follows is a history of the Jews in Portugal, taken from Travel Guide to Jewish Europe, by Ben F. Frank.

Some sources say the Jews migrated to Portugal after the destruction of Jerusalem by Nebuchadnezzar, settling there before the establishment of the first Portuguese kingdom. By the year 900 with the Muslims in control, Jews worked as wine growers. In the reign of Sancho I in the 12th Century, Don Solomon Jachia, a Jew, was a field Marshall in the Portuguese army.



For a long time Portugal befriended Jews. Before the 16th Century most of the rulers of Portugal considered the Jews a valuable resource, especially their financial and commercial talents. Christian noblemen often married daughters of wealthy Jews.

Until 1497 no profession or occupation was barred to Portuguese Jews. They were active in government, philosophy, botany, finance, medicine and astronomy. They improved Portuguese typography so that it could compete with Italy and Germany. A Hebrew printing press was set up in Lisbon at the end of the 15th Century. Vasco da Gama who discovered the sea route to India was advised by Jewish scholars and financed by Jewish business men. He also followed maps and instruments made by Jewish manufacturers. Jewish physicians were on his ships. Jews possessed a great reputation in the sciences. Portuguese Jewish doctors rivaled their coreligionists in Spain.

During the 13th to the 15th Centuries, Portuguese rulers even allowed a synagogue to be built in Lisbon. By the end of the 15th Century Portugal's two hundred thousand Jews made up one-fifth of the population. Included were several thousand Jewish refugees who had been expelled from Spain in 1492. Their reception, while not warm, was tolerant. Jews were forced to pay a poll tax of eight cruzados per adult and agree not to remain longer than eight months.

Romance, intrigue, and expulsion now entered the history of the Portuguese Jewish community in the person of Emanuel I, the Fortunate (1495-1521). He was an unfortunate monarch for the Jews. Ambitious, he soon initiated Machiavellian scenarios. Assuming power in 1495, he hoped to rule all of Iberia. He could do this simply by marrying the Spanish princess, Isabella, the daughter of Ferdinand and Isabella. But as a condition of marriage, the Spanish king and queen demanded that Emanuel expel the Jews from Portugal. He had to "purify" his kingdom of the Jews, and then as Barnett Litvinoff writes, he could "Christianize Portugal."

Emanuel reluctantly banished the Jews and Muslims in December 1496, a month after the royal marriage, but soon changed his edict—because he needed their revenues. He tried to persuade them to convert to Christianity. He then went so far as to strike at the parents through the children. "Be baptized or die" he decreed. On March 19, 1497, all Jewish children between 4 and 14 were forcibly baptized in a single day in an attempt to keep the parents in Portugal. On another occasion, shortly thereafter, when 20,000 parents were forced together in Lisbon, only seven or eight badly beaten persons escaped the forced baptism. But like their Spanish brothers and sisters, these Jews would become Marronos and flee the country. By 1499, however, Marronos were denied emigration, and had to resort to subterfuge to leave.

For several decades Jews in Portugal managed to ward off the Inquisition. However, a papal brief on May 23, 1536, ordered Portugal to establish a Holy Office of the Inquisition, to be patterned after the Spanish model. An auto-da-fe was held in Lisbon on September 20, 1544. Sebastian Jose de Carvalito e Mello halted the Inquisition in 1821. History knows him as Marquee de Pompal. During the three centuries of the Inquisition more than 40,000 persons were indicted of whom 30,000 were sentenced at autos-da-fe in Portugal. About 1200 were actually burned at the stake.

The Portuguese Jews who left Iberia between 1540 and 1800 would establish communities or join their Sephardic brothers and sisters in many places. One such place was Holland, where the Pereira family settled and were prominent. The Pereiras who settled in France (they spelled their name Pereire) were wealthy, influential people.

During the Holocaust neutral Portugal adopted a liberal immigration policy with about 45,000 Jewish refugees entering the country.



## The Marrano Diaspora

by Rabbi Malcolm H. Stern, FASG

There are many myths and legends about Sephardic Jewry, and the facts are only now beginning to emerge. How far back can one go? Probably farther than most Ashkenazim. The oldest family recorded in my book, *First American Jewish Families*, (Baltimore: Ottenheimer Publishing, 1992), the de Sola family, claims descent from a man who lived in ninth-century Navarre, although there are gaps in the documentation. Documented, scientific research can go back only to the Inquisitions, primarily the Portuguese and not the Spanish Inquisition. There are very few families who can trace without a break to 1492, but there are many that can go to the middle 1500s or to 1600 in Portugal.

Why the difference? Because the Inquisitions were totally different experiences. In 1390, the lower clergy and lesser nobility of Spain who were fighting the kings decided that they would attack the Jews and forcibly convert them to Christianity. Riots broke out in Toledo and later in Spain—real pogroms, to use the Russian terminology. Many Jews were forcibly converted, but not all of them. In some cases, those converted became very sincere Christians. They and their descendants rose to positions of prominence at the courts. At that time, Spain was divided into a number of smaller kingdoms in the north; in the south there was the last of the Muslim kingdoms, the caliphate of Cordova. Some of these marranos, or conversos to use the preferred term, rose to high positions in the church itself. In fact, there is some suggestion that Torquemada, Queen Isabella's confessor, was of marrano extraction.

Some of the forcibly converted Jews relapsed. The Muslims, of course, were practicing their religion. A group of these newly converted Catholics at the courts of Aragon and Castille, the two leading Catholic kingdoms of Spain, decided that it would be beneficial to unite all of Christian Spain under united rulers. They played a major role in arranging the marriage between Prince Ferdinand, the heir of Aragon, and Isabella, the princess of Castille. Isabella was a particularly fanatic Catholic; Ferdinand was a little more relaxed—he had a Jewish great-grandmother. But Isabella was firm. They decided to drive out the last of the Muslim rulers at the court of Cordoba and Grenada and unite the whole of Spain under their personal rule.

After a very expensive and lengthy war, they succeeded. They also succeeded in exhausting their treasury. In an effort to recoup economically, they were easily persuaded by Torquemada and others to expel all unconverted Jews. There were many unconverted Jews still living in Spain at that point. In 1477, the rulers petitioned the Pope for the right to establish an Inquisition of those who were lapsed Catholics. This did not touch the unconverted Jews of Spain. It was aimed only at those whose families had been converted to Catholicism, but were secretly practicing Judaism and who were labeled "marranos" by the Spanish because they refused to eat pork. marrano is the Spanish word for pig.

In January of 1492, Ferdinand and Isabella issued an edict ordering all the Jews to either embrace Catholicism or get out. Most Jews left, and their property was promptly

confiscated by the Crown. The Jews migrated in several directions. The major group from the western part of Spain went across the border into Portugal. Those living in the Eastern side of Spain went over to Italy where they were welcomed in the Papal lands for what they had to offer. The Popes were very reluctant to have the Inquisition installed. It was only the lesser clergy who agitated for it, along with the fanatical Isabella. Many Jews went farther east to the Ottoman Empire. In fact, the Sultan of Turkey was quoted as saying that Ferdinand and Isabella were stupid for getting rid of such an important contribution to their economy. Bejazet II, Sultan of Turkey, welcomed the Jews to his Empire.

Those who went across the border into Portugal, and this was the larger group, received a welcome of sorts. If they paid 100 cruzados, they were permitted to settle. If they could only pay eight cruzados, they could stay only for a short while and then were expected to leave. That was the rule under Juan III of Portugal. He died shortly thereafter, and in 1496, was succeeded by his cousin Manuel I, who was one of the most imaginative rulers. It was he who started sending expeditions with Vasco da Gama, Magellan and others to the western coast of Africa.

At first, Manuel pressured the Jews to get out, but then he realized that this would be a big economic mistake. He

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*"There are many myths and legends about Sephardic Jewry, and the facts are only now beginning to emerge..."*

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wanted to be Ferdinand and Isabella's heir. Their only son had died, and they were left with a batch of daughters. Manuel wanted to marry their daughter Isabella, but the princess Isabella and her parents said that the only way they would permit the marriage would be if Manuel got rid of his Jews. The king issued an invitation to the Jews who had come over the border to come into Lisbon on a certain date, saying that he would arrange transportation for them to leave. About 30,000 Jews showed up in Lisbon. Manuel had them surrounded with his soldiers and carted off to churches where they were immediately baptized. He had the children baptized first and then gave the parents the choice of following suit or getting out. Of course, being good Jewish parents, they stayed. They were promptly dubbed "New Christians" and they and their descendants stayed "new" for 250 years. The prevalent idea in Portugal was "purity of the blood." New Christians who married into an Old Christian family tainted the old family blood.

The Portuguese monarchs who succeeded Manuel did not want an Inquisition like Spain's, but the clergy increasingly pressured to create one. In 1536, they finally succeeded. Several attempts had been made before that, but the Jews had sent ambassadors to Rome with bribes and managed to stave it off, and the higher nobility did not want it. Finally, but



gradually, however, the idea penetrated that there should be an Inquisition. In many ways, the Portuguese Inquisition was much more ruthless than the Spanish one. The Spanish had brought people to trial, but burning at the stake became a favorite Portuguese version—*auto-da-fé*, as it was called.

Some New Christian families preserved Jewish traditions. Since they could not be first-class citizens, it became increasingly popular in a very tiny group—it never was a major group at all—to attempt covertly to prevail upon members of the family to practice Jewish rites in secret. Once the Inquisition became established, however, it became very easy for somebody to denounce you to the Inquisition, to say that you were “judaizing.” If you changed your shirt on Shabbat, that was judaizing. If you refused to eat pork products, that was judaizing. Obviously, if you lit candles on Friday night, that was judaizing. If any Jewish custom was practiced, it was judaizing. The remarkable thing is that so many of these Jewish customs were preserved.

As the conversos developed economically, they began doing business with one another, and they began making signals to one another that “we’re part of the club.” In other words, “we’re the people you can trust to do business with because we’re the ones who are still secretly practicing our religion.” One of the very strong proofs that Columbus really was of Jewish origin, and we are increasingly sure of it, is that in his letters back home to his family, there is a squiggle in the corner of his correspondence, the Hebrew letters Bet Hay, for *Bezzat HaShem*—with the help of God. When he wrote official letters to the Court, however, there were no such squiggles in the letters. That is just one symbol of his Judaism. We are learning more and more about the minds of these secret Jews.

The Inquisition found out about these secret Jews. They were not just interested in exposing them; they went around looking for them. They would get one person into the Inquisition Court and, under torture, make him denounce his entire family, whether they were strongly practicing Catholics or not. The entire family would be implicated if even one member of the family was judaizing. It is easy to understand why the conversos made very determined attempts to get out of Portugal whenever they could.

Once Portugal opened the New World and Spain to an extent, many of these secret Jews fled to the New World thinking that it would be easier away from the center of activity and the center of the Inquisition. Many today are not aware that as early as 1496, Spain and Portugal were vying with one another over their conquests in Africa and the New World, and they called on the Pope to arbitrate. One of the Pope’s mapmakers chose a certain line of longitude, not knowing where it would land, and said that east of the line would belong to Portugal and west to Spain. The line missed the east coast of the United States, but it went through South America; that is why Brazil is Portuguese-speaking and the rest of the continent speaks Spanish.

In Brazil, conversos are credited with starting the sugar industry. Sugar was a luxury item in 17th- and 18th-century Europe. Jews, or conversos, played a major role in developing that industry, first in Brazil and later in the Caribbean. Under Philip II of Spain, a most paranoid monarch, Spain and Portugal united. The Portuguese dynasty had run out. Philip

had the best claim to inherit Portugal since his mother and grandmother were both Portuguese princesses. From 1580 to 1640, Spain and Portugal were under the rule of Spanish kings. In 1640, the Portuguese revolted. They took one of their nobles from the House of Braganza and made him the new king of Portugal.

In the rise of nationalism there was, of course, no room for Jews, for conversos who were secretly practicing Judaism, so there were new attempts by these people to get out. Spain had owned the Netherlands, but in the late 1500s, the Dutch revolted and created the first Protestant republic in northern Europe. Jews and conversos from Spain had migrated to Antwerp, which was the leading port in Northern Europe at that time and which had taken a very active part in the economy of that land. They moved over to the now-Protestant Holland as Portuguese conversos. Holland did not want any Catholics. As a Protestant country, it was going to drive out the conversos. The conversos protested, saying, “We aren’t Catholics; we’re Jews,” so the city fathers of the growing capital of Amsterdam permitted them to settle. Being good Jews, they promptly organized three congregations. They later merged into one when they built, in 1675, a very handsome synagogue that became the architectural model of all the synagogues built in the New World.

The Jewish community of the Netherlands flourished and began sending out ships and colonies to the New World. They also tried to open up England. England had been closed to the Jews since 1290 when they were banned under King Edward I. (They weren’t allowed back in until 1655.) Jews are ubiquitous, however. Portuguese conversos were at the Court of Queen Elizabeth I. Her physician was a converso. There was even a secret synagogue in the port city of Bristol on the west coast. Under Elizabeth I, there was some secret Jewish activity.

One of the major outposts of Portuguese migration was the city of Hamburg. From the Jewish viewpoint, Hamburg had the advantage that it was becoming Protestant and was under the jurisdiction of none of the many German states in the Holy Roman Empire. It was a free city, and Jews began to flourish in Hamburg as well. At first, the city fathers of Hamburg closed their eyes to the fact that Judaism was being practiced. They even encouraged it because these Jews were prospering. Believe it or not, the Jews were dealing with their relatives still in Spain and Portugal and, in the same way, in Amsterdam. Jews were the major channel of business. They were also dealing with other escapees from Portugal who found their way to join those Jews from Spain who had fled to North Africa. So there was a whole network of converso Jews, of reconverted Jews living in Protestant lands and converso Jews living in Catholic lands.

Those who escaped from the Inquisition to the Protestant lands leaving relatives behind wanted to disguise themselves, and this is the reason why so many first-generation Jews in Amsterdam used aliases. Even three brothers, three members of the same family, would take totally different names. This was done in the hope that the Inquisition would not connect them with relatives back home and would not take out on their relatives the fact that they had escaped.

The story of converso immigration to England is similar to that of Holland. A rabbinical school was established in





Photo by L. Arntz, Bons Feldblyum Collection

Toledo, Spain. Synagogue del Transito, built in the 14th century. After expulsion of the Jews from Spain, it was used as a church.

Amsterdam. It flourished and began sending rabbis to the Sephardic communities. One of the rabbis was Manasseh ben Israel who had the dream of reopening England. He went to see Cromwell whom he convinced, but Cromwell knew that Parliament would not agree, and Manasseh ben Israel went home a disappointed man. He had taken with him a nephew and some others who were practicing Jews living in England. A war broke out between England on the one hand and Spain and Portugal on the other; some of the Portuguese living in England were brought to trial as enemy aliens. They said, "We're not Catholics; we're Jews. We want to settle here and be part of the English people." Cromwell closed his eyes. No laws were passed, but in 1656, a synagogue began functioning openly in London and eventually they built the congregation that became Bevis Marks, the Spanish and Portuguese Synagogue of London.

A group from Portugal also settled in southern France, in Bayonne and Bordeaux and the surrounding area. The records of that group are now being published in French. I spent a vacation during winter 1991 compiling the names of all the Jews I could find who settled in that area in the 17th century using birth, circumcision, marriage and death records in Bordeaux and Bayonne. They had obtained permission from

Henry II of France to settle there. They practiced their Judaism in secret, but eventually the community allowed them to open a cemetery, and for a while, there were seven secret synagogues. Soon there was an open synagogue, even in Catholic France.

#### The New World

I have described how the marranos settled in Brazil and other parts of the New World. The Dutch came to the New World in the 1630s and conquered the bulge of Brazil, around the town of Recife (formerly Pernambuco). In 1639, a Jewish community was established in that city. Two years later, they brought over a rabbi from Amsterdam, the first rabbi in the New World—and the last for 200 years because there was no ordained rabbi settled in North America until 1840, although there were others in the Caribbean.

In 1649, the Portuguese sailed up the coast of Brazil and besieged Recife. The Dutch were busy fighting battles in Europe and could not come to rescue their colony, so after five difficult years, Recife surrendered to the Portuguese. The Portuguese commander realized that he could not keep people captive in a strange land and gave permission for any who were Dutch citizens to return to Holland. All the Jews left so they would not come under the Inquisition. Most took boats back to Holland, although there is evidence that some established themselves in Martinique, Barbados and elsewhere. Others moved up the coast of South America, first into the French part of Guyana and then into Dutch Guyana. When the Dutch conquered what became Surinam, the Jews moved there, establishing a congregation, synagogue and cemetery, the ruins of which still exist in the jungles of Surinam, largely under water. The tombstones have been recorded and the records of that Surinam community—at least the Sephardic portion—are on microfilm at the American Jewish Archives in Cincinnati, Ohio. The films are also in the LDS (Mormon) Family History Library collection.

As is well known, one boatload of Recife Jews trying to get back to Holland was shipwrecked and eventually found its way to Peter Stuyvesant's New Amsterdam. The boat arrived shortly before Rosh Hashanah in 1654. Two Jews met the boat. One, Jacob bar Simson, an Ashkenazi, had arrived from Amsterdam two weeks before. The other fellow appears in the Dutch records. His name was Salomon Peterson. It does not sound very Jewish, but he is listed in the Dutch records as a Jew. He is mentioned three times in the court records as having appeared as an attorney for the Jews.

Peter Stuyvesant did not want anybody in his colony who was not of his Dutch Reformed Church, and he did his best to discourage the Jews. Stuyvesant wanted to eliminate the Jews, but his salary was paid by the Dutch West India Company in Amsterdam, which had a number of Jewish stockholders. Stuyvesant was forced to keep the Jews, and he agreed as long as they did not become a public burden.

In 1655, a year after the Jews came from Brazil, six heads of family came over from Amsterdam to see whether New Amsterdam would be a good place for business. Stuyvesant and the New York winters were so miserable that by 1660 the Torah they had brought was taken back to Amsterdam.

In 1664, the Duke of York sailed into the harbor and raised the British flag. The British required any who stayed to sign an oath of allegiance to the British crown. The only Jewish signature on that list was an Ashkenazi arrival with the



original boatload from Brazil, Asser Levy. Professor Leo Hershkowitz of Queens College, New York, has found a letter signed by Asser ben Yacob m'Vilna. Right from the beginning we had a Litvak in New York!

Asser Levy was a *shohet* (a ritual slaughterer). He had a Christian partner and got permission from the British to open a slaughter house outside the town wall (which later became Wall Street). New York grew and more Jews arrived. In 1680, Asser Levy's brother-in-law, Valentine Vander Vilden, arrived with his son, Simon Valentine, and his son-in-law, Asher Michels (de Paul, in the British records). We now think that de Paul means "from Poland." Certainly, they were Ashkenazim.

In 1655, the Jews had requested land for a cemetery. Reading between the lines of the Dutch records, which is all we have for the period, Stuyvesant said, in effect, "Why do you need a cemetery? Nobody has died yet." The following year somebody died, and the records say that Stuyvesant told his magistrates to find a little hook of land outside the town walls for a cemetery.

Asser Levy himself died very suddenly on February 1, 1681/82. Why the slant in that date? One of the major battles between the Catholics and the Protestants of that time was over when to celebrate New Year's Day. The Catholics wanted to do it on the feast of Jesus' circumcision, eight days after Christmas, i.e., January 1. The Protestants wanted it on March 25, the feast of Jesus' ascension. In British lands, from 1600 to 1752, all dates were written with a slash if they occurred in the first three months of the new year. Finally in 1752, the calendar was reorganized and eleven days were eliminated.

The reason I have raised the point about the dates is because, in looking at the deed of the present oldest cemetery in New York, I noticed that it was purchased in 1681/82 by a West Indian Sephardi who had settled in New York, Joseph Buena de Mesquita. There were not enough Jews in New York to fill up the original cemetery by that time. Why was a new one needed? I came to the conclusion (it was my personal discovery, and now historians are backing me on it) that Joseph Buena de Mesquita decided that he was not going to put his Sephardic relatives next to Ashkenazim, and he went out and bought a cemetery. The oldest grave, dated 1683, was that of Benjamin Buena de Mesquita, probably Joseph's father.

The rivalry between the Ashkenazim and the Sephardim was to color American Jewish life throughout the colonial period and well after it. In 1728, the first synagogue in New York was started. There were only 38 families, so they wrote to the wealthy, growing communities of London, Amsterdam and the Caribbean—Barbados, Curacao and Jamaica—for contributions. The New York hazzan was the son of the Curacao rabbi, so the most generous gift came from Curacao with a stipulation: "We understand that your congregation is full of Tedeschi—that was the Portuguese word for Germans. Our gift is predicated on your using the Sephardic *minhag* (ritual)."

Decorum was another reason, I believe, that they adopted the Sephardic ritual. In a traditional Ashkenazi synagogue, everybody comes in and starts davening at his own pace. It is a babel of sound with not a great deal of dignity or decorum. In the rising North American colonial communities, there was

no such thing as a Jewish neighborhood or ghetto. Jews and Christians lived side-by-side, and the Christians were intensely curious about the Jewish way of worship. They would come to the synagogue to see how the Jews worshipped. The Sephardic tradition had a hazzan up front who conducted the worship. This was more dignified, and, I believe, the colonial Jews decided that it was more appropriate for gentile eyes to see. So the combination of economic determinism and dignity in the eyes of the Christians became the factors that created the Sephardic tradition in every colonial congregation that was established, even though there were more Ashkenazim in every one of those congregations.

The second congregation was established in Newport, Rhode Island, in 1658. The synagogue was started in 1759 and completed in 1763. The cemetery was laid out in 1677. The synagogue got its name from the hazzan, Isaac Touro, who was the first hazzan to function in the new synagogue building. He died young, leaving two bachelor sons. One, Abraham Touro, died in 1822, leaving a bequest to preserve the cemetery and the synagogue building, the money going in trust to the town council of Newport. His more famous brother, Judah, when he died in 1854, left one of the most philanthropic wills, with money to pay for a minister in Newport. Unfortunately, Newport, an important whaling town, had been devastated by the Revolution, and the development of other forms of illumination, especially the discovery of kerosene, killed its whaling industry. Newport went into a decline. In 1820, the last surviving Jew of early Newport moved down to New York, and the synagogue was closed and the key was given to the town council, although its use was vested in the New York Sephardic congregation.

The next congregation to be established was in Savannah, Georgia. These Jews were people who had escaped the Portuguese Inquisition and settled in England in increasing numbers as the Inquisition heated up again in the early 1700s. They came to England, where the men had themselves circumcised, and they remarried in the synagogue. If you look at the Bevis Marks marriage records (the original records were kept in Portuguese), you will see one after the other *vindos de Portugal* (natives of Portugal). These were not their original marriages; they were their remarriages as Jews.

London was getting so full of these people that when a group of philanthropic Londoners decided to empty the prisons of debtors and create a new colony in Georgia (named after King George), the trustees of the colony asked for people to raise money for the new colony. Three merchants, leaders of the Sephardic Jewish community, volunteered. The trustees were delighted to have them raise money until they learned that the money raised had been used to transport a boatload of refugee Jews, most of them Sephardim (though three heads of family were Ashkenazim) to Georgia. Then the trustees began complaining. They posthaste wrote a letter to Oglethorpe, who was their representative in Georgia, saying, "Don't let the Jews settle, because if people learn that Jews are settling in our colony, nobody will want to go."

Oglethorpe wrote back saying that this boatload had a doctor on it. The colony had almost been wiped out by yellow fever; the doctor prescribed and saved the colony. The trustees answered, "Reward the doctor, but don't give them any land."

In those days, it took two months for letters to arrive. At

that time, under the laws of South Carolina and of Georgia, everybody who arrived as a settler was given five acres of town property that he was supposed to clear and build a house on and 25 acres of country property that he was supposed to develop into mulberry trees for silkworm culture.

On July 11, 1733, 42 Jews landed and became established in the colony. A few years later, Oglethorpe began fighting the Spaniards who were in Florida. It looked as if the Spaniards might win, so all of the Sephardim, fearing the Inquisition, departed Savannah leaving behind two Ashkenazi Jewish families, the Minis and the Sheftalls, the descendants of whom are still in Savannah.

The Sephardim moved to Charleston, South Carolina. Asser Levy's nephew, Simon Valentine, mentioned earlier, could not succeed economically in New York. He went to Charleston to become one of the first Jewish settlers there, along with a West Indian Sephardi named Abraham Avila. The two men apparently cooperated in business. Avila died and left Valentine as the administrator of his estate. Ever since, there has been a competition between Savannah and Charleston over which Jewish community is older. I tell them that Charleston had the first Jewish settlers, but Savannah had the first Jewish congregation. More than a minyan arrived on that Savannah boat in 1733, and Charleston did not have a minyan until 1749.

What about bibliographic sources for tracing these families? There is much in print. Sephardic genealogy is easier to trace because of a strong tradition of naming the eldest son for the paternal grandfather and the eldest daughter for the paternal grandmother. The second son and the second daughter are named for the maternal grandfather and the maternal grandmother. Ashkenazim, of course, developed the pious superstition that you did not name after the living, but the moment the person died, the next child born was usually given the initial, if not the name, of the deceased. Therefore, compiling Sephardic genealogies is much easier. Very full records exist for a number of the Caribbean Islands (see Selected Sources below). The New York Sephardic congregation has excellent records; Charleston and Savannah have incomplete records. The first Ashkenazi Jew in Savannah, Benjamin Sheftall, kept a record book of arrivals, departures, births, marriages and deaths in the community. The book was continued by his son, Levi, and I published them in the *American Jewish Historical Quarterly* some years ago. Thus, we have records for Savannah from the beginning until Levi's death in 1809.

A large amount of literature exists for the marrano diaspora, as it has been called. The bibliography below represents a sampling. Most of the items listed may be found in the library of Hebrew Union College.

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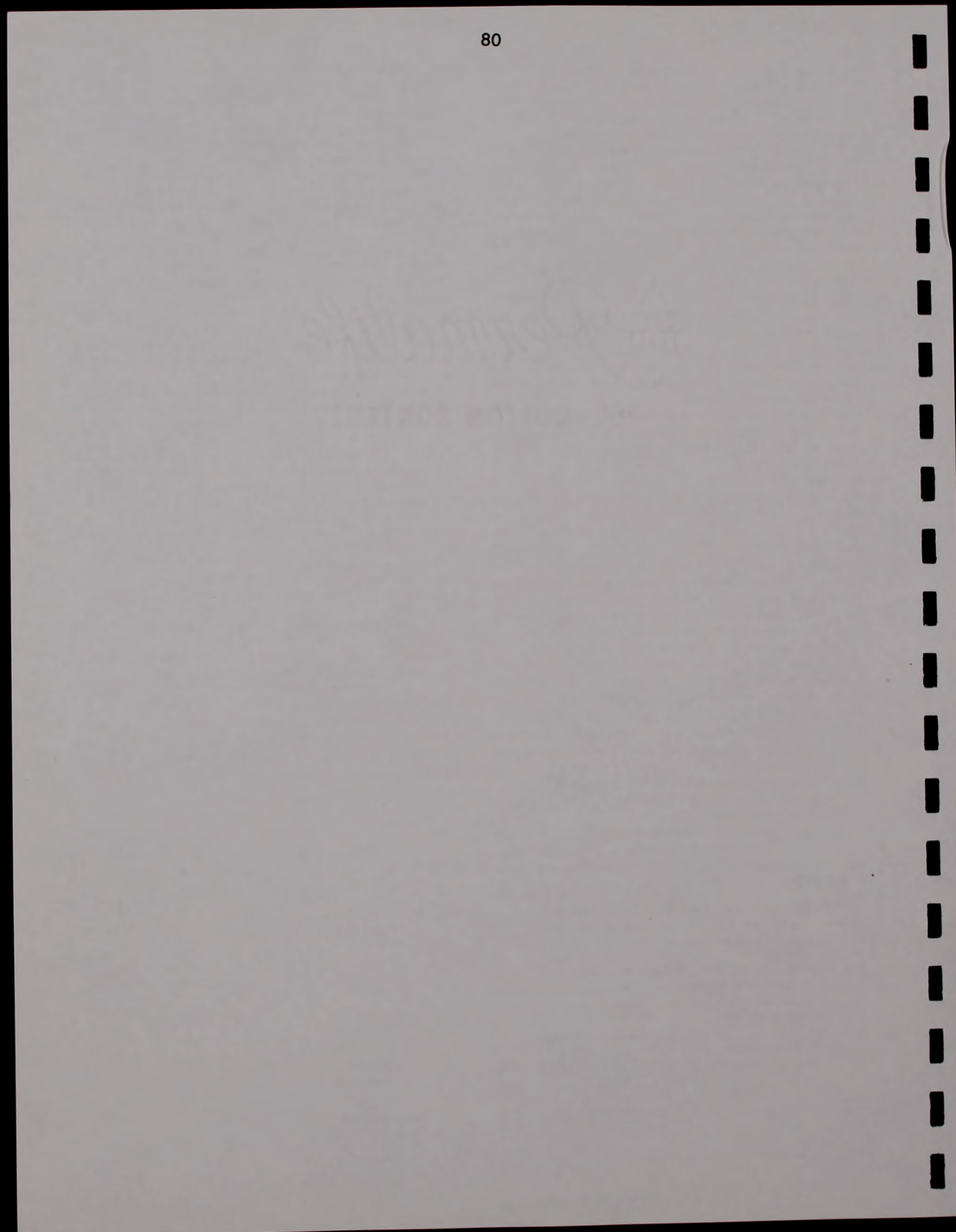
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Mozes Heiman Gans of Holland has written a memorbook of the Jews of the Netherlands. Memorbooks or Books of Remembrance were written in the Middle Ages to recall "those who perished for the sanctification of God's name; sometimes all that could be recorded was the name of a whole community." This is a Memorbook of a whole Nation. Mr. Gans and his wife lost all of their families in the Holocaust. The Book tells the story of Jewish life in the Netherlands and contains more than eleven hundred reproductions of original works of art and documents. This book was published by Bosch and Keunling N. V. Baarn. It is called *Memorbook, Pictorial History of Dutch Jewry from the Renaissance to 1940*. It was first published in 1971 and it has been reprinted several times. If anyone is interested and can obtain a copy of the book I recommend it highly.

Because this book tells the stories of real people (some of them Pereira and allied families) I am including excerpts from various articles taken from its pages.

Every Jew obeying the ancient commandment  
*Tell Ye Your Children Of It*  
is a historian

### *The Marranos*

The persecutions in Spain at the end of the fourteenth and throughout the fifteenth centuries forced many Jews to become converts to Catholicism. In most cases these neo-Christians, the so-called Marranos, remained as faithful to Judaism as they secretly could, and the Inquisition was specially instituted to stop these 'malpractices'. Whenever there was the least doubt about the honesty of their Christian convictions, the poor wretches were incarcerated in the notorious dungeons of the Inquisition for years, and tortured until they 'confessed'. Thousands lost their lives at the stake. Those who continued to uphold Judaism openly were expelled from Spain in 1492, the year in which the last Moorish fortress in Spain was captured, and the year in which Columbus, with Marrano backing, set out on his voyage of discovery. Many Jews went to Portugal, but were soon afterwards forced to renounce their ancient faith even there, and in 1536 were placed under the iron rule of the Inquisition. Unable to worship their God except in secret, these reluctant converts gradually lost most of their ancient Jewish heritage, so rich in customs. The most important of these — circumcision, the ritual slaughter of animals, and also the Hebrew language — disappeared, and many Spanish refugees were quite unable to recall even their Jewish names. By contrast, those who had left Spain as Jews, carried their unmutated

Judaism to North Africa, Italy and elsewhere and Dutch Jewry was to profit greatly from their knowledge and their traditions.

Those from families baptized over several generations had acquired a mistaken idea of Jewishness, one of the root causes of the theological arguments, the qualms and lapses that afflicted the Amsterdam 'Portuguese' community during the first decades of its existence. The Bible was well known, but only the vaguest idea remained of Jewish history during the past 2000 years. What few customs the Marranos had retained and which in their confessions to the Inquisition they called 'the Mosaic Law', departed widely from those laid down in the original commandments. They would fast on the Day of Atonement, put on clean clothes and footwear that day, produce their best table linen, and wear a penitential shirt under their clothes all day. During the Purim Festival they would fast until evening for three days, and dispense with meat altogether. On the Passover they would eat unleavened bread (*matzos*) and no meat again (originally because they tried to refrain from eating the flesh of animals not killed in the prescribed — kosher — way during these festivals). At no time did they consume fish without fins or pork; for the rest, there was much fasting and the daily reading of the Psalms.

The Marranos, who had cast off Catholicism, into which they had been converted by force, and who had to work their way back slowly to a faith and to rites they had almost forgotten, were understandably involved in a continuous dialogue with religious problems. In particular, they devoted a great deal of thought to the immortality of the soul, for which they could find no justification in the Bible. This led to fierce discussion in the community, especially during the first decades of their stay in Holland, but also during the conflict with Uriel da Costa, which affected the community much more decisively than even the later conflict with Spinoza.

### *Dutch colonies overseas.*

In 1629, when a great armada left Holland to seize Pernambuco in Brazil, the nineteen directors of the West India Company, with the approval of the States-General, let it be known that in the West Indian colonies the freedom of Spaniards, Portuguese, natives, Roman Catholics and Jews would be fully respected. From 1630 to 1654 Brazil was in Dutch hands, and even earlier, in 1624, the Dutch had seized and briefly held Bahia with the help of local Marranos. In about 1640 many Portuguese Jews moved from Amsterdam to this colony, whose governor, Johan Maurits, was renowned for his tolerance. Jews played an important part in the export of sugar, and in Jews' Street in Mauritsstad, plantation owners could also buy slaves. A number of slaves were converted to Judaism, until it was decreed that none could be accepted into the Jewish faith before his release: the practice of buying and selling Jews was considered too odious.



In 1605, just a few years after Jews had begun to live openly as such in Holland, the magistrates of Haarlem decided that Jews need not wear special badges or Jewish hats: 'Jews may go about dressed at their own discretion and need not don any external mark distinguishing them from Christians'. Many other Dutch towns, too, refused to impose such indignities upon their Jews, and in 1619 the States of Holland passed a general regulation to that effect.

At the time, many cities outside the Netherlands saw nothing wrong with passing laws governing the dress of Jews. As late as 1603, for instance, Frankfurt re-introduced the mediaeval law prohibiting Jews from going about dressed as Christians. In Holland, by contrast, not only were there no such distinguishing marks, but Jews were also never ordered to wear a beard. Hence, when we recognize, or think we recognize, a Jew on a Dutch painting, we are usually looking at the portrait of a recent immigrant wearing, say, an East European fur cap, or a Turkish turban. The rest made it a point to dress like everyone else, not least for the sake of decorum in the synagogue. In 1816 the governors of the Jewish congregation in Vianen, after taking advice from the burgomaster, let it be known that 'it is prohibited during the hours when the Mosaic law is read, to appear in the synagogue except the head be covered with a round or a three-cornered hat, as is most customarily worn by people in these countries, and it is especially and expressly forbidden, at the above-mentioned times, to appear in the synagogue in a cap, bonnet, callot or similar headgear'.

From the court records it appears that, in the middle of the seventeenth century, two Portuguese had threatened to cut down 'the bearded in the Synagogue' — the rabbis — with their swords. In the eighteenth century, Isaac de Pinto mentioned as one of the most striking differences between the Ashkenazim and the Sephardim the fact that the latter wore no beards, clear proof that they were more cultured.

Portuguese had remained the everyday language of the Sephardim, Spanish their literary language, and Hebrew and Spanish shared the honours as learned languages.

The Portuguese rabbis even objected to civil marriages by their congregants on the ground that the women did not understand Dutch. This gap was not closed until the Napoleonic period — during the seventeenth and eighteenth centuries Portuguese Jews enriched Hebrew and Spanish, but played no part in Dutch, literature. They were treated, legally and socially, as foreigners and were even respected as such, and their attitude to Dutch culture remained that of aliens. This did not mean that they made no academic or scientific contacts, but that they only did so in the 'learned' languages of the day: Latin or French. To this day, the prayers for the Royal House and for the Amsterdam city fathers are recited partly in Hebrew and partly in Portuguese, the language of the country that cast out the Jews almost five centuries ago.

The Portuguese took

particular pride in their synagogue and fine old traditions. Though they had dropped the use of the Portuguese language after the Emancipation, they retained a good many of their old expressions: your synagogue neighbour was your *campanheira de banca*, the act of carrying the Scroll of the Law to the theba was known as *accompanharen*, and you said *saudes* (blessings) for your *parentes* (members of your family), or for *ragativas*, the sick.

*Cargadares* were the coffin bearers, and used to be members of an *irmandade*. The tabernacle was a *cabane*, and on Saturday nights people would wish one another *bãa semana*. *Gravidade* (dignity) was a highly prized quality, and you had only to listen to the prayer for the Royal House to appreciate what great store the Portuguese set by decorum and eloquence. To this day the prayers for the martyrs of the Inquisition and for the Queen (formerly the Stadtholder) and her government are said in Portuguese. During the reign of Queen Wilhelmina the second prayer included the words: 'A Sua Majestade a Rainha dos Paizes Baixos e Seu Real Consorte; as Serenissimas Princezas Suas Filhas; aos Illustres Membros que concorrem no Governo destas Terras e aos nobres e veneraveis Senhores Burgamestre e Magistrados desta Cidade de Amsterdam.'

In 1662 M. Fokkens included the following passage in his description of the city of Amsterdam:

'The Jews, too, have their Churches or Synagogues, as they call them: the Portuguese have the largest, next comes that of the Germans or Smoutsius, while the Polish Jews have tiny little churches, or large halls and rooms suited to the purpose.'

The world of the Ashkenazim was quite unlike that of the Sephardim. To begin with, the refugees from far-distant Spain and Portugal were a far more select group than the refugees from Germany. Secondly, the Sephardim had lived first in a Mohammedan environment, and later as reluctant Christians, so that they were more accustomed to different cultures than the Ashkenazim, who had always lived the isolated life of the traditional Jew. The western education of the Sephardic Jews was also reflected in their synagogue services. The Dutch noticed this difference, as witness not only their paintings, but also a poem published in 1684 in which Sybrand Feitama contrasted the rank and unpleasant German synagogue he had visited on one of his youthful walks with the splendid edifice the Portuguese were building not so far away. In other words, though the Portuguese Jews, too, were alien creatures to the Dutch — and at times very alien! — the social gulf between them was not nearly as wide as that dividing the Dutch from the 'Smousen'.

By the time Chacham Salem came to Amsterdam, the Portuguese community was past its heyday and was rapidly being outstripped by the German. In 1770 a Portuguese Jew wrote a letter to *De Koopman* saying that the German community upon which the Portuguese had 'looked down with contempt, but which was in fact more diligent and thrifty than our own, is past its winter and is approaching the sweet season. They are rising, we are declining'. In the economic sphere this claim may have been justified, but in the cultural sphere the Portuguese community was still extremely active and, indeed, experienced a marked revival under the chief rabbinate of Chacham Salem.





Synagogue of the  
Portuguese community  
1639-1675.  
(Etching by  
Romeyn de Hooghe.)

In 1639 the three Portuguese congregations became united, and the 1618 Talmud Torah Synagogue in the Houtgracht was enlarged. The enlarged synagogue, which was used until the opening of the great Portuguese Synagogue in 1675, witnessed not only a marked expansion of the community, but also a host of dramatic events by which this dynamic but restless young congregation was shaken. It was in its precincts that the Marranos rediscovered the Judaism of their ancestors, and it was here that, despite differences in their countries of origin, despite social distinctions, despite crucial differences in their views of Judaism, they built up a viable and independent congregation under their own powerful elders, the Parnassim. Conflicts were bound to arise against this background, and the Parnassim were forced more than once to excommunicate members. It was in this synagogue that the ban was pronounced on Baruch Spinoza and Uriel da Costa, and that Sabbatai Zevi, the false Messiah, was acclaimed with ecstatic joy only to be disowned again in deep disillusionment.

It was in this synagogue that Manasseh Ben Israel welcomed Prince Frederick Henry in 1642, in the name of his congregation. This was the first official visit to a synagogue by a member of the House of Orange. The Prince was accompanied by Queen Henrietta Maria of England, who had come over to Holland to arrange for her daughter's marriage to Frederick Henry's son, Prince William II, and also to raise money on the English crown jewels. And so the Queen of a country that would not admit Jews until many years later — until after a visit by Manasseh Ben Israel — joined a member of the House of Orange to listen to an Amsterdam rabbi, whose 'Gratulação' included the following telling phrases: '(...) We no longer look upon Castille and Portugal, but upon Holland as our Fatherland; we no longer wait upon the Spanish or Portuguese King, but upon Their Excellencies the States-General and upon Your Highness as our Masters, by whose blessed arms we are protected, and by whose swords we are defended. Hence no one need wonder that we say daily prayers for Their Excellencies the States-General and for Your Highness, and also for the noble governors of this world-renowned city.'



*View of Prinsessegracht from the Basbrug, late seventeenth century, with drawbridge. (Water colour by J. van Coll. Municipal Archives, The Hague.)*

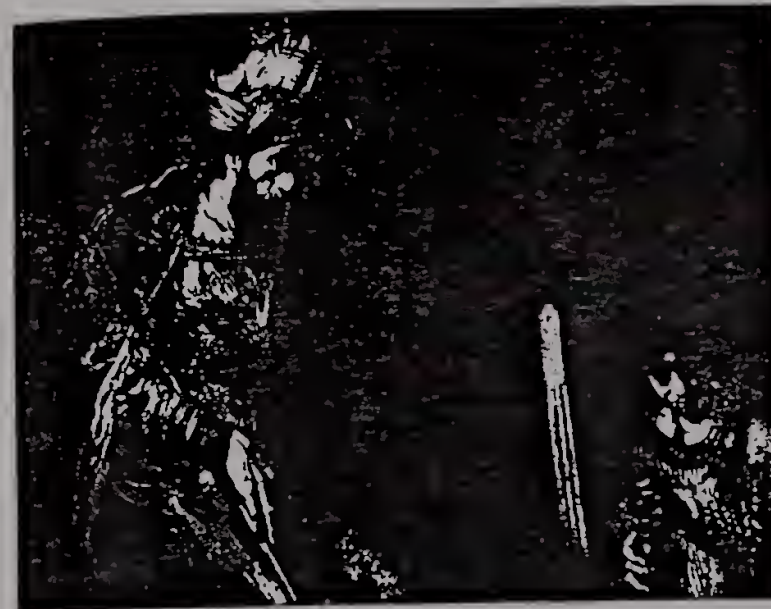
Although The Hague, the centre of government, had harboured Jews for shorter or longer periods during the seventeenth century, no regular synagogue services have been recorded before the end of that century, when some of the richest Portuguese families from Amsterdam took up residence in elegant homes in the Voorhout near the Nieuwe Uitleg, and founded two Portuguese congregations. The first met in 'Beth Jacob' (House of Jacob, the residence of Jacob Pereira), where services were held as early as 1692, and from 1707 until the union of the two congregations in 1743 in a special building beside the residence. The second congregation, the 'Honen Dal' (Support of the Poor), set up a synagogue in Voorhout in 1715. An interesting fact was brought to light by Chacham Sasportas's collection of responses. One of the most important Sab-

bath restrictions concerns the carrying or conveying of objects outside the house, but in order to make this prohibition as tolerable as possible it was customary not to apply it to an enclosed town. Now The Hague was surrounded by water and might therefore have been considered to be enclosed had it not boasted a number of bridges. Chacham Sasportas reports that the authorities agreed to change these fixed bridges to drawbridges, thus transforming The Hague into a closed city. Luiscius, in his 'Historisch Geographisch en Genealogisch woordenboek' (Historical Geographical and Genealogical Dictionary, 1730) reports that 'the Portuguese asked the magistrates for permission to demolish the stone bridges across the canal surrounding The Hague at their own expense and to substitute wooden drawbridges, which was done.'



*King David. (Painting by Rembrandt, 1651, L. Kaplan collection, New York.)*

*Saul and David. (Painting by Rembrandt, Mauritshuis, The Hague.)*



In Rembrandt's country there were no princes and courtiers to serve as models for biblical kings. There was only the Bible itself, and there were, of course, Jews, men whose faces reflected the martyrdom of the Jewish people, men who dwelled on their time-hallowed traditions. As he listened, studying their faces, the painter was gripped by the human drama they had to tell. His Saul and David are no royal personages but a deranged and broken man, dressed up as a prince, and a young ghetto-Jew doing his best to soothe him with music.

The idea for his painting was probably suggested to Rembrandt by a reading of I Samuel 18:9: 'And Saul eyed David from that day and forward'. The unusual Hebrew verb form rendered as 'eyed' in the English version was given as 'leered suspiciously' in the much-used Aramaic translation. Rembrandt may very well have been guided by this ancient Jewish interpretation when he failed to depict Saul in the customary way as a melancholy man, pressing a handkerchief to his tearful eyes, and showed him instead as one filled with hatred and jealousy, a madman who holds a curtain across one eye and thinks he cannot be seen, while he spies on David with the other.

Painters — and Rembrandt above all — have tried to plumb the depths they believed they could see in the faces of the people of the Bible when they first made the acquaintance of Jews. Others, too, were fascinated by them, as witness the following observations by S. Blankaart in 1678:

'Recently a certain Jew, Mijnheer Simon Lesmans M.D., charged me to investigate why his nation can be distinguished from all other by their faces alone. I replied that I believe that their ancestor-Abraham had the same eyes as his son Isaac, as Jacob, and as the latter's twelve sons, the fathers of the twelve tribes: in the same way as, among Christians, there are whole families who resemble one another; even in my own family, my mother resembles her parents, and the latter their own parents, as they appear on paintings; I, with my sisters and brothers resemble my mother, and my children resemble me: and this is precisely what must have happened among the Jews, which no reasonable man will deny.

'Secondly, the Jews do not marry into other people as ours do.

'Thirdly, they are saddened by their exile from their own country, and by oppression at the hands of other nations, which explains a great deal more.'



*Jews walking in the street.  
(Drawing by Rembrandt. Teyler Museum, Haarlem.)*



We have no record of what Rembrandt thought about his Jewish neighbours. It is quite possible that he saw them as subjects for his paintings and no more: models who came closest to the eternal human drama inaugurated by God and told in the Bible. We know nothing about the conversations between the painter and his models, and certainly nothing of their personal relationship. What we do know is that when it came to biblical events, he often followed their traditions and reports. For all that, it is possible that the social distance between him and the alien Jews with their alien customs and language, which no doubt attracted him as an artist with an eye for the exotic, was as great as, for instance, that separating contemporary savants or magistrates from the Jewish pedlar. But even then, Jews owe to this painter an enormous debt of gratitude: he used his mighty talent to immortalize their ancestors. There has never been another non-Jewish artist — sculptor, painter or writer — to depict this rejected group of people who, in his own eyes, despite everything, remained God's people in exile, as truthfully as did Rembrandt.

For no one can deny that he painted them accurately, and yet there are continuing arguments as to which of his models were Jews and which were not. This seems a contradiction, but is not one, in fact. Rembrandt's aim was not to isolate racial characteristics and to portray them. He was far ahead of his predecessors who needed such trappings as a Jewish hat, a curly beard or a hooked nose to emphasize their treatment of biblical events. Later painters, too, accentuated, often unconsciously no doubt, what they considered to be Jewish characteristics. By contrast, Rembrandt painted quite a few works of which it is not even certain whether they deal with biblical subjects at all. The seventeenth-century Hollander lived with his Bible, turning sacred history into living reality. The people who had helped to make that history were indelibly stamped by that fact. As Blankaart put it, they could be recognized from their eyes and from the sad expression caused by their exile and oppression. This is what

*Hendrikje Stoffels, Rembrandt's wife, looks out of her window into the Jodenbreestraat (Jew's Broad Street). (Drawing by Rembrandt, Edouard de Rothschild collection.)*



Rembrandt depicted and why he did not always need Jews to sit as models for his biblical figures. Professor Mönnich has said quite recently:

'Rembrandt lived amidst the people, and he drew them in such a way that some of us feel we have met the figures in his drawings and etchings, identifying them by an expression, a gesture, an attitude. One of them appears on the "Hundred Guilder Print" — a man from whom I once bought several parts of Athias's Hebrew Bible on the Zwaneburgerwal; another, a few stalls further, from whom I bought a first edition of Staring's New Poems for five cents, can be found in the etching depicting the Three Crosses; again at High School I learnt Hebrew from a man whom I recognized on a small drawing in the Rijksmuseum, this summer. But they are no longer among the living: neither the orange seller on Waterlooplein, nor the men from the book stalls, nor my old teacher, have returned home from the camps. This is why Rembrandt is keeping a "death watch".'

In 1808 Louis Napoleon, brother of the French Emperor, entered Amsterdam as King of Holland. During his short reign he did everything he could to ensure that Jews benefited from their recent emancipation and, above all, to improve the disastrously low living standards of the Jewish proletariat. To that end, he encouraged the spread amongst them of the use of the Dutch language - not least by means of the translation of the Bible he had commissioned - and of secular learning in general. The Central Consistory he set up served, for the first time in the history of Dutch Jewry, to combine all Jewish congregations into a single body. The autonomy enjoyed by every congregation, one of the pillars of Jewish communal life throughout the world, was thus suddenly terminated.

Louis Napoleon was very much in earnest when it came to Jewish equality. In 1808 he sent out an enquiry to discover whether any Dutch city still discriminated against Jews. The reply he received from Groningen Town Council merits our attention:

1. Jews must swear a separate oath before the ordinary oath can be administered to them;
  2. Jews may only settle in the town provided they produce a certificate of good behaviour and on payment of:
    - (a) twelve guilders by any son of the admitted Jews who proposes to live on his own, who earns his own living, or is married;
    - (b) twenty-five guilders by any male person from outside who marries the daughter of a Jew admitted to the town;
    - (c) a hundred and fifty guilders by any unmarried male who is admitted to the town but not for the purpose of marriage;
    - (d) two hundred guilders by any *pater familias*; all these sums to go to the church and to poor relief;
  3. the imposition of Church dues and the election of overseers must be approved by the magistrate;
  4. a tax official must attend all meetings other than religious services;
  5. an annual account of the revenues of the church and poor-box must be submitted to the city administration;
  6. no Christians may be present at Jewish weddings after eight o'clock in the evening.
- 'Apart from the above-mentioned points', the alderman added ingenuously, 'I know of no distinctions between Jews and other inhabitants in this community.'
- This was not entirely correct, for in 1803 Groningen had decreed that only those who had been members of guilds, before their abolition in 1798, could now engage in a profession or trade formerly controlled by them.
- This measure was aimed chiefly at Jews, although this fact was no longer spelled out.

in Rotterdam, too, it was difficult for Jews to earn a normal living. They were not allowed to join the guilds and many other obstacles were placed in their path: in 1720, for instance, it was decided that Jewish traders would not be allowed to display their wares in the market for more than an hour at noon. Towards the end of the eighteenth century, more than half of the 2,500 Jewish residents of Rotterdam were paupers. In Rotterdam Jews enjoyed complete freedom of worship, and their lives and property were safe, but it was almost impossible for the community to become self-supporting.

People had a wonderful time and enjoyed various facets of Dutch cultural life, but did not rush headlong into non-Jewish society as happened in so many other countries. Eduard Asser reports, for instance, that when he was a student in Leiden he became a member of a debating club, but when he proposed his cousin, the debating society turned the proposal down; they would admit no more than one Jew. Another student club rejected a second Jewish candidate, who had been admitted at a public meeting, by secret ballot. Eduard was dismayed, protested, refused to attend a student rag, but remained a member, confident that everything would come right in the end. However, even Grandfather Moses Asser, the pioneer of emancipation, had complained that intercourse with non-Jews had been easier before the emancipation than it became afterwards. This was understandable; people respected one another much more as members of separate groups than as potential equals. Many Jews, however, kept pretending that the only difference between them and their neighbours was one of religious observance. This difference, too, they tried to play down, the better to merge 'imperceptibly' into their environment.

In the struggle between the pro-French Patriots and the Prince's Party (1785-1787) the great majority of Jews were in the second camp. This and the fear of the lower middle classes that the Prince would either admit Jews to the guilds or abolish the guilds altogether, thus enabling Jewish craftsmen to compete in the open market, produced a wave of antisemitism. Moreover, although the dockers in the Kattenburg District of Amsterdam - divided from the Jewish quarter by the Kattenburger Bridge - were against the Patriots, they did not make common cause with the Jews. There were many brawls and fights, often with casualties on both sides, though there was never the kind of pogrom mentality that appeared in other countries. We can only say that quite a few Dutchmen disagreed with the idea of the Jews' social emancipation though few questioned their equality as human beings.

There is an old saying that everything in the Netherlands happens fifty years later than elsewhere, but when the French army marched into the country in January 1795, it greatly speeded the implementation of the ideals of the French Revolution. In fact, the granting to the Jews of full equality was done in typically Dutch fashion - much more thoroughly than in Germany or even in Robespierre's birthplace. But it was not a smooth transition. Christians and Jews alike were used to the old status: Jews were foreigners who had been allowed to settle in Amsterdam and in other cities, who enjoyed safety of life and property and complete freedom of worship but who were severely restricted in the economic sphere. As Moses Asser put it with the exaggeration of the political pamphleteer, but not unjustly: 'They allow us to sing psalms and to die of hunger'.

One of the most important causes of the social backwardness of the Jews, and hence also of antisemitism, cited by people outside the Netherlands, was that Jews were forced to live chiefly by commerce. If only, it was felt, they could be trained to work the land, then much of the prejudice against them was bound to disappear. Luckily, in the Netherlands itself there was no such contempt for commerce. In a pamphlet in which a gentile pleaded for the full emancipation of the Jews we can read: 'This country can only flourish through trade.'



*The Jewish quarter at the end of the eighteenth century.*

Poverty among Amsterdam Jews assumed appalling proportions in the eighteenth century, when immigration from central and eastern Europe was stepped up with the oppression of Jews in those parts and the feeling that Holland was a haven of refuge and safety. Few of these impoverished immigrants had a trade, and the guild system prevented them from acquiring one, so that as more people arrived in the Jewish quarter the inescapable pressures of poverty mounted apace. To make things worse, a series of economic crises had dealt severe financial blows to many prosperous Portuguese Jews. There was still, of course, a core of wealthy men, but most Jews were worse off than the non-Jewish poor and in great distress.

District 15 contained a large section of the Jewish quarter, indeed precisely that section in which the housing conditions of the poor were considered dreadful even by eighteenth-century standards. Gentile diamond workers, who in 1749 petitioned the town council to allow them to establish a guild and thus to exclude Jews from the diamond trade as well, contended that the Jews could undercut them because they lived 'like pigs, ten or twelve to a sty, as anyone can ascertain in Marken (the poorest part of the Jewish quarter) and other places where five or six householders with their women and children live under one roof...'

A report on the Amsterdam census of 1795 included this telling phrase: 'The Jewish quarter is so populous in certain places, and every space up to the garrets crowded with so many people, that not all the ward-masters could guarantee they had not missed out some people, children in particular'. The worst slums were Marken (Valkenburgerstraat), Uilenberg and Houttuinen, and to some extent the Lange Houtstraat, the Korte Houtstraat and the Joden-Kerkstraat between the Amstel and Weesperstraat. In 1795 the number of Jews in Amsterdam was about 21,000 (2,800 Portuguese Jews and 18,200 German Jews) out of a total population of 218,000.

At the time there was no lack of housing and certainly not of building land, but extreme poverty forced the people to crowd together. According to municipal surveys made in 1795, housing conditions in the Jewish district were the worst in the whole city, and the hygienic conditions were indescribable. In Marken alone, some forty so-called passages, steep alley-ways, were squeezed between the houses, slums in which there was hardly room for two people to pass, and lined with decaying tenements.

Until the twentieth century, a large section of Amsterdam Jewry — dressed in rags — continued to live in such conditions.

The most important tasks of the Charity Board were the medical care of the sick, paying of unemployment relief, and supplementing the inadequate wages of those in full and permanent employment, generally by issuing fuel, bread, etc. On one occasion provisions had to be made for the whole Jewish quarter: during the severe winter of 1829 peat was loaned to all local coffee houses so that the people could keep warm some of the time. In 1809 the 'Uilenberg Soup Committee' was founded; in the twentieth century it was renamed

the 'Committee for the issue of free food to the poor and their families of all religions' (the soup continued to be kosher). Those with inadequate incomes were also paid supplementary sickness and mourning benefits. Many were issued with free matzos for the eight days of the Passover, and so on. Because many of the benefits paid out were thus supplementary or temporary, the figures published by the Board tell us little about permanent unemployment; they nevertheless make it clear that a vast number of people living in Amsterdam in general and of Jews in particular were unable to afford the barest necessities. Amsterdam Jews accounted for the greatest percentage of people on poor relief, and in other towns the situation was scarcely better. We know that, in 1859, 62% of the Portuguese Jews living in the capital were supported by charities, and 52.6% of the Ashkenazim. In 1879, when unemployment decreased and stricter measures could be taken against 'shirkers', some 36.6% of all Ashkenazim were still on assistance (20.5% on full assistance).

*Jewish occupations:*

After the emancipation, nearly every occupation was open to Jews in theory, but in practice they continued to crowd into certain trades. There were many explanations: socio-economically backward groups are slow to take advantage of reforms; the Jews were bound to their own districts by the ties of familiarity; they prized individual freedom and preferred being their own masters in however unimportant a way to working in a factory for higher wages. Finally, the keeping of the Sabbath was another factor which prevented their working in a non-Jewish environment. In 1930 almost half of all Jewish males in the Netherlands (48.8%) were engaged in petty trade, though there were some well-to-do and, indeed, very large merchants amongst them. Moreover, 22% of all art dealers and antiquarians were Jews, and so were 22% of all proprietors of perfumery and toiletry shops, and 13% of all jewellers and watchmakers. In Amsterdam the number of Jews in these lines of business was proportionately higher still.



'While the rich Portuguese Israelites established themselves in substantial houses in the Voorhout and the Princessegracht, the Germans chose Langegracht and Voldersgracht, Bezemstraat and St. Jacobsstraat for their quarter. This is the real Jewish district. Here things are much noisier, more crowded, much more uproarious than in any other ward. Here voices are raised higher, here arms are waved about more freely; here goods are praised more extravagantly and pressed upon you more resolutely than anywhere else...

'The Jewish population of the quarter earns its daily bread by trade and more trade, by peddling and more peddling. Of all the barrows laden with vegetables, fruit, knicknacks and clothes that pass through the streets from early morning till late at night, by far the greatest number are owned by Jews, loudly hawking their goods. Their "two for a cent, but you can have three" rarely dies on their lips, and if one of these keen traders once gets his foot inside your door, you won't find it easy to get rid of him unless you buy something. All the barrows come from the Paddemoes [St. Jacobsstraat], Bezemstraat, the Langegracht and Voldersgracht. Here, in countless, grimy passages giving on to dark alleys live the busy hawkers whose husky and guttural cries resound through the streets all day long. In the entrances to their slums, you can sometimes see their wives and children squatting on the ground or leaning against the wall. The miserable rags of these girls and women merely serve to emphasize their sparkling dark eyes and their glorious black hair. Even their posture betrays a grace that is found only too rarely among Christians of the lower classes.

'On the market, the Jewish pedlar is king each Monday and Friday. It is he who sells cures for headaches, cement for glueing, or oil for removing spots from clothes, and who does so with the oratorical skill and quickness of tongue of an advocate. No wonder that the cleverest and most skilful barristers come from the tribe of Israel. And if there is one

thing that is particularly characteristic of the Jewish quarter of The Hague, it is loyalty to the House of Orange. If the Royal House celebrates, then the sons of Jacob celebrate with it wholeheartedly, and what is more so unanimously, warmly and generously that the entire Jewish quarter is turned into a flower garden. On such occasions, their happiness and attachment, which are of the best alloy, express themselves so vigorously that these "exiles" are easily recognized as the most loyal citizens of the state.

'Thus the inhabitants of the Jewish district live from one day to the next, never losing courage and always trusting in the God of Jacob. No matter how bespattered with mud they are during the week, every Friday evening when the evening star rises in the sky they become human beings once again. The same bespattered Jew is transformed into a freshly washed and shaved, tidily dressed man with a shining black hat (and there follows the quotation from Heine's *Prinzessin Sabbath* which a century ago was apparently *de rigueur*). Then we can see him going to the synagogue, walking from St. Jacobsstraat and Lange Gracht, his head held high and with overflowing heart to the House of his Father, Jacob's tent. From all sides they appear, these exiles, to sing praises to their Lord in His Temple.

'The lights spread their soft glow through the gleaming hall and the cantor raises his sonorous voice to bid Princess Sabbath welcome, loudly and jubilantly. Heine has described the marriage of Israel to Princess Sabbath in moving tones. On his day of rest the suffering and struggling exile is a Prince who shares his happiness with his bride.'

Prosperity means an elegant house, and an elegant house means beautiful furnishings. What little we know about the seventeenth and eighteenth century interiors of their homes suggests that Dutch Jews lived in accordance with their resources: the poor in poverty, the rich surrounded by paintings. Those who decorated their tombstones as lavishly as the Portuguese no doubt felt the need to furnish their homes richly as well.

Leading nineteenth-century Portuguese Jews had a great sense of style and tradition, coupled to pride in their noble ancestors. Since the number of Portuguese Jews had declined, and individual members of the congregation were not nearly as rich as they had been - no longer wielding the authority of the Suassos, de Pintos and Belmontes - they dwelled increasingly on their romantic past. The atmosphere of the nineteenth century, a time of romanticism and of such men as Isaac da Costa, fostered pride in bygone days. The Jewish people had done their duty in fighting for a society in which each class would enjoy the fruits of its labour, and soon as this beautiful ideal was implemented, the Jews would merge fully with their neighbours and disappear as a separate entity. It was against this background that many such histories of the Sephardim as David de Castro's study of the tombstones in Ouderkerk were written, that glorious libraries were built up, each a treasure trove of information, together with collections of objets d'art, illuminated manuscripts, special bindings, and so on.

One may wonder how it was possible that these priceless collections should have sprung up a stone's throw from slums and unimaginable poverty, and that these rich collectors should nevertheless have been admired as great benefactors. But then future generations will also wonder why we ourselves have tolerated the iniquitous division between the rich countries and the Third World.

JODEN TEMPEL of SINAGOGUE  
- Le Temple de Jacob



The Portuguese Synagogue has been described time and again as one of Amsterdam's foremost buildings.

I found the following article in the Nahum Goldmann *Museum of the Jewish Diaspora* in Israel in May of 1982:

#### History of the Jews in Amsterdam

Amsterdam, constitutional capital of the Netherlands. After the northern provinces of the Netherlands proclaimed their independence of Catholic Spain (1579), Marranos of Spanish and Portugese origin were attracted to Amsterdam where little inquiry was made as to their religious beliefs. Portugese Jewish merchants began to settle in Amsterdam in about 1590.

The intellectual life of the community, in both its religious and secular aspects, attained a high level. As a center of Jewish learning throughout the Marrano diaspora, Amsterdam Jewry wielded a powerful influence and became a focus of intellectual ferment. It flourished during the 17th Century under the leadership Saul Levi Morteira, and subsequently under the Chakham Isaac Aboab De Fonseca. Pupils from the Talmud Torah School officiated as rabbis in numerous Sephardi communities in Western Europe and the Mediterranean countries. Most of the religious literature in Spanish and Portugese intended for the guidance of the Sephardi communities was composed and printed in Amsterdam. The first Jewish printer there was Manasseh Ben Israel, who began printing in 1627 and produced more than seventy books. The community included such diverse personalities as the Rabbis Manasseh Ben Israel, Jacob Sasportas, the physicians Abraham Zacutus Lusitanus and Ephraim Bueno, the kabbalist, Abraham Cohn Herrera, the playwright Antonio Enriquez Gomez, the physician and thinker Isaac Orobio De Castro, the poet Daniel Levi De Barrios, and the rebel-philosophers Uriel Da Costa and Baruch Spinoza. Jewish attachment to Messianic hopes and yearnings for a change from exile existence were powerfully demonstrated in the ferment aroused by Shabbetai Tzevi in the middle of the 17th Century. The majority of the community in Amsterdam became ardent followers of the pseudo-Messiah and the leadership of the community remained for a long time in the hands of former Shabbateans.

Jewish merchants in Amsterdam were one of the first groups to engage in recognizably modern capitalist-type activities. Their foreign interests included trade with the Iberian peninsula, England, Italy, Africa, India, and the East and West Indies. Jews in Amsterdam also engaged in industry, especially in the tobacco, printing, and diamond industries. By the end of the 17th Century, Portugese Jews in Amsterdam were active in the stock market, owning a quarter of the shares of the East India Company. The economic position of the Sephardi Jews was jeopardized during economic crises in the Republic, especially critical in 1763. After the French conquest of the Netherlands in 1794, the Sephardi community became even poorer: Two-thirds of the 3000 members depended on relief.

The first Ashkenazi settlers in Amsterdam arrived in the 1620s and their first synagogue was acquired in 1640. Their number rapidly increased and soon exceeded the Sephardi community. Jews from Poland found their way to Amsterdam after the Chmielnicki Massacres in 1648-49, and after the Swedish invasion in 1655. The Polish Jews founded their own congregation in 1660, which maintained ties with the Council of the Four Lands. In 1671 a large and luxurious synagoge was built, and to meet the needs of the growing population, additional Ashkenazi synagogues were built in 1686, 1700, and 1730. Prominent Ashkenazi rabbis included David B. Aryeh Leib of Lida, Eleazar B. Samuel of Brody, Tzevi Hirsch B. Jacob Ashkenazi ("Chakham Tzevi"), his grandson Saul Loewenstamm, and Saul's son Moses.



At first the Ashkenazi Jews were in poor economic circumstances, and some became peddlers and old clothes dealers. Later, they developed trade with Eastern Europe and Germany. Many served as agents in procuring loans for the German states from Dutch banks on comparatively cheap terms. Others acted as diamond brokers for federal courts. The cultural activity of the Ashkenazi Jews followed traditional Ashkenazi patterns of religious learning. Of special interest were publications in Yiddish, including a newspaper, the first in Yiddish, that appeared twice weekly, the *Dienstagische und Freitagische Kurant* (1686-87). The first newspaper for Jews was the Spanish weekly "*Gazeta de Amsterdam*" (1675-90).

After Holland was conquered by the French in 1795, Jewish civic emancipation was granted. In 1798 Moses Moersco became the first Jew to sit on the Municipal Council of Amsterdam. As the leaders of the community refused to permit revolutionaries to conduct propaganda among their members, the revolutionaries left the community and established a new Adass Jeshurun congregation (1797-1808). King Louis Napoleon (1806-10) ordered the two Ashkenazi communities to reunite, and the leadership was henceforth retained by supporters of emancipation. The reestablished Dutch monarchy (1815) left the question of Jewish emancipation unaffected.

After the struggle for emancipation, the trend toward assimilation among the upper-classes was intensified. Many, especially among the Portuguese community, adopted Christianity, notably Isaac Da Costa. Leaders of the Ashkenazi community endeavored to introduce the use of the Dutch language among their members and to uproot Yiddish. Religious differences intensified. An attempt was made to introduce Reform Judaism. The appointment of Joseph Hirsch Duenner to the directorship of the rabbinical seminary, and in 1874 as chief rabbi, inaugurated a marked change. Although strictly preserving the Orthodox character of the community, he raised the academic level of the college and educated a group of rabbis who achieved a high standard of scholarship. He also included representatives from all sectors in the leadership, even the non-observant such as the banker A. C. Wertheim. Jews now began to occupy important positions in Holland. Noted was the jurist Jonas Daniel Meyer (1780-1834), the Asser family, M. H. Godefroi, who became Minister of Justice, and the physician and economist Samuel Sarphati (1813-66), who contributed much to the industrial and cultural development of Amsterdam.

From the end of the 19th Century, Amsterdam became a cultural center of the Netherlands. Writers included Herman Heyermans (1864-1924), Israel Querido (1872-1932), J. I. De Haan (1881-1924), and Carry Van Bruggen Da Haan (1881-1932). The jurist T. M. C. Asser (1838-1931) won the Nobel Prize.

The favorable economic conditions after 1870, migration from the provinces to Amsterdam, and a high birth rate led to the growth of the Jewish population in Amsterdam from 30,000 in 1870 to 60,000 in 1900. Between 1905 and 1932, a sharp decline occurred in the birth rate.

The Nazi rise to power in Germany immediately affected the Jews of Amsterdam by the influx of refugees to the city. On May 16, 1940 the Germans entered Amsterdam. In November 1940 Dutch Nazis supported by German soldiers started demonstrations and riots in the Jewish quarter. These demonstrations were accompanied by violence against the inhabitants. Jewish resistance came into being. The civil governor of Amsterdam then appointed a Jewish Council for Amsterdam. Their first task was to encourage the Jews to surrender their weapons. On February 22, 1941, a reprisal raid



forresisting the riots was carried out on Himmler's orders: 425 Jews were arrested, beaten up, and sent to Buchenwald. A few months later those who survived were sent to Mauthausen. On February 25, as a protest against the raid, a strike was carried out by almost all public employees and many private enterprises in Amsterdam and in several outlying districts. The Germans were interested in concentrating the Jews as far as possible into one city, Amsterdam, and in Amsterdam itself they concentrated the Jews into certain sections. When the "Final Solution" was to be implemented the Jews were asked to volunteer for transport to the East, supposedly in order to work there. In three massive raids (in May, June, and September 1943) approximately 13,000 people were arrested and transported to Westerbork from where almost all were sent to the extermination camps Auschwitz and Sobibor. During the last winter of the War many of the oldest Jewish buildings were severely damaged by the population, which used all available material as fuel for stoves, including the Ashkenazi "Great Synagogue" (built 1671) and the "New Synagogue" (built 1750).

In recent years practically the entire "Jewish quarter" has been demolished by the municipal authorities in the interests of modern traffic requirements. At the Jonas Daniel Meyer Square, three synagogues are still standing, but the Ashkenazi Great Synagogue and the New Synagogue were not reopened after the war and in 1955 were sold to the municipality. The Portugese synagogue is still in use. The adjoining "Etz Chayyim" Library is still extant. Of the estimated 12,000 Jewish inhabitants of Amsterdam, 5,000 are members of the Ashkenazi congregation, about 600 are affiliated with the Sephardi congregation, and some 750 are in the Liberal Congregation.

Amsterdam is the only city in Holland with Jewish day schools, all of which are owned by a private foundation, Joods Bijzonder Onderwijs (J. B. O.), with four day nurseries, two elementary schools, and a high school—the Maimonides Lyceum. Together, these seven schools had 450 pupils in 1969.

The only Jewish weekly in Holland, the Nieuw Israelietisch Weekblad, is published in Amsterdam and has a circulation of about 4,000. The diamond industry, which was predominantly in Jewish hands before the war, is now largely owned and run by non-Jews. Jews are well-represented in the textile industry. In addition, many Jews are found in the professions, especially in medicine. The Bibliotheca Rosenthaliana, the Judaica and Hebraica department of the University of Amsterdam Library, is not maintained by Jewish auspices. The Hollandse Sschouwburg, the monument to the 80,000 Jews who were deported from this place, is maintained by the municipality, and the Anne Frank House is supported by a private foundation.



## Genealogy of the Abraham Haim Pareira Family and the Abraham Jacobs Family

This genealogy is in three parts. The first section was compiled in Holland, using official records, by Miguel Rodrigues Pereira, a descendant of Aron Rodrigues Pereira (1781-1871) and Frits Rodrigues Pereira, a descendant of Abraham Haim Pereira, born 1785. Aron and Abraham Haim were brothers, sons of Jacob Rodrigues Pereira (1743-1813). The genealogy is written in the European manner, in which, for example, 14101743 means October 14, 1743. It is also a genealogy of the male lines of descent and does not include the female lines, which are much harder to trace. We are hoping to someday find more about the Rodrigues Pereira women. It is heartbreaking to note the many deaths from 1942 through 1944.

The second part of the genealogy was compiled from the Holland records, family accounts—some of which include prayerbooks and old letters, from census reports and city directories, tombstones, and civil records. Many of you getting this book have contributed information, and we want to thank you.

We have started the numbering system from Abraham Haim Rodrigues Pereira numbering him one, as he was the oldest generation of our family to come to the United States (although some of his children came here before he did). We now have a few members who are ninth generation Americans!

The third part is preliminary research which Nancy Brant is doing in conjunction with the Holland Rodrigues-Pereiras. They hope to trace the family back to Spain and Portugal, and it will be exciting to see their progress.



Person	Child	Grand Child	Grand Child	Grand Child	Grand Child	Grand Child	Grand Child	Grand Child	Grand Child
Jacob (14101743-20071813)	x(08121775) Branca QUERIDO (....1748-19031815)								
Rachel (23061776-????)									
Abraham (14101778-????)									
Aron (23091781-07111871)	x(30081815) Grietje GROEN (....1795-13071834)								
Jacob (10011816-31071876)	x(27031850) Krijntje SMODR (14011820-20071891)								
Nathan (31031818-17111887)	x(02041851) Angela PIZA (13071798-01081872)								
Rachel (07041820-28121821)									
Abraham (30011822-02031894)	x(04051842) Hanna VIJJEVENE (02051819-02031895)								
Aron (28101842-07081894)	x(02061874) Charlotte C.B. STAS (08111856-12031922)								
Abraham Arnold (13111874-????)	x(27101905) Rosa WÜRTHBURG (13081891-????)								
Edith Berendina (22081907-)	x(????) I. RUNNE (????)								
Riekchen (08071910-)	x(????) WOLF (????)								
Vera (20081911-)	x(????) VISSERS (????)								
Alphons (09111912-)	x(06091946) Sientje MENKO (21061912-)								
Astrid Rose (19021948-)	x(????) Sinus KRUIJTHOF (1505????)								
Arnold (29041954-)	x(????) Meridit ?? (????)								
Eden (20041989-)									
Lydia (24021922-)	x(????) GROENEVELD (????)								
Anna (20041876-15061876)									
Mozes (23071877-11011932)	x(05071905) Elisabeth Maria VERWAYEN (08081877-19061969)								
Lea Christina (01011904-20041980)									
Gaston (15041907-28021988)	x(27121941) Henriette VERHOEVEN (14081919-)								
Beatrice (20101942-)	x(????) Jean Pierre KITOSKIS DE BOUTSELIS (????)								
Monique M.L.H. (22011944-)	x(10071965) Jacques PILET (09021938-)								
Odette M.D. (15031947-)	x(03041968) Jean Jacques CAVALIER (????)								
Jeanne Bernardine (08031910-)	x(13061973) Carlos A. ALVES (????)								
Charles (08031910-16081986)	x(02031946) Denise M.L. de LAAT (03041919-23021957)								
Alexander N.M. (08011956-)	x(26031988) Marie Christine de BUSSCHERE (01071960-)								
Gabriel (22071990-)									
Dolores B.M. (16021957-)	x(????) Philippe DE PRETER (????)								
Marie Louise (15051911-30041979)	x(21091935) Willem v.d. VLOOT (29011909-28021983)								
Henri (01061912-)	x(31101934) Sieonne HINCK (31101900-10051938)								
Eliane (02071935-)									
Michel (02071935-)	x(31071957) Marie Louise VANNOT (15061935-)								
Philippe J.Z. (24071959-)	x(27021987) Brigitte PAYE (22121962-)								
Thoeas (17091987-)									
Christophe M.H. (14021966-)									
Elisabeth Augustine (07071913-)	x(09021944) Siemone S.J. MATHIS (25101899-03101955)								
Joë (14071914-25031989)	x(14111936) Gerardus W. OOSTERBOSCH (04041906-14021983)								
Therese Anna Maria (01041916-)	x(23011937) O. de MAGISTRIS (14031902-????1965)								
Pauline Hermine (31031917-)									
Raphaël (04011879-14081938)									
Saeuel (26111880-31011953)	x(12011906) Suzanne Hana LEVY (08121884-06031949)								
Agnes R. (28021907-)	x(26041933) C. ROELOFSZ (05031897-)								
Paul Aron Fernand (16041910-)	x(24051945) Elsa JESSURUM D'OLIVEIRA (14121913-)								
Mino (11031945-)	x(12031968) Johanna Maria de WILDE (23041945-)								
Jan-Paul David (29061971-)									
Jan-Paul David (29061971-)	x(????) Pieterella van den DEVER (05021943-)								
Elsa (22031978-)									
Jacob (30091981-)									
Robert (24051946-)	x(24071971) Sebastiana PIETERS (29101939-)								
Joram Paul Honoré (27031974-)									
Esther Kariea Elsa (18031976-)									

;Suzanne (10041949) x(22111972) Ruwoldes Petrus Johannes Maria VERDONCK (31031949-  
 ;Eveline H. (28121911- ) x(31081935) SCHEYER (03071900- )  
 ;Rachel (28021883-15111964) x(18121906) Isaac RP (24121879-01071932) (1)  
 ;David (19011885-11041962) x(????) Greetje BLAERGRON (????)  
 ;Salomon Henri (12031887-15091933) x(29101927) Gerardina J. v. BODINCKHUYSEN (17061887-????)  
 ;Lea (07061888-25031945) x(24061909) Johannes WJSMULLER (22091876-25021923)  
 ;Herman Jacob (05011890-15041938) x(17041930) KIESENETTER (13021897-30011950)  
 ;Joseph (26091891-..081963) x(....1945) Johanna Margaretha BUYSMAN (01111903- )  
 ;Levenloze zoon (08061844)  
 ;Rachel (17051845-04041887) x(04121872) Salomon I. RICARDD (24061844-11121897)  
 ;Mozes (11081847-08041914) x(07051872) Sara SANTCROOS (05061847-18021907)  
 ;Abraham Eduard (05021873-06071943) x(15121898) Sara FRANK (11071874-21051943)  
 ;Selly (21041901-15101942)  
 ;Maurits (15021904-28101974) x(16051945) KREISEL (20121896-????)  
 ;x(01061967) Johanna Bernadet Maria BDEREN (????- )  
 ;Oora (19091910- )  
 ;Anna (11021874-15041937) x(23081898) Isaac Haia BARUCH (04051874-25031944)  
 ;Mirjam (30071876-11021944) x(12021903) Jacob HENRIQUES PIMENTEL (02051870-11021944)  
 ;Isaac (24111879-01071932) x(18121906) Rachel RP (28021883-15111964) (1)  
 ;Vera (03011911-04011911)  
 ;Alfred A. (17031912-12071939)  
 ;Marcel (06051914-06051914)  
 ;Lea (05051915- ) x(03121954) van LEEUNEN (14021903- )  
 ;Raphael (18091849-22031922) x(28031876) Johanna D. PLAS (17041856-11021926)  
 ;Anna (11061876-18071876)  
 ;Johanna (06071877-04121957) x(04041934) Machiel E. BARENTZ (07061865-11031946)  
 ;Rachel (19031879-25031945) x(24041906) Gerson NABARD (05031880-20111944)  
 ;Charlotte (19011881-????)  
 ;Jozsef Laszlo (22051926- )  
 ;x(????) JUND (????)  
 ;Estella Petronella (02051882-????) x(25111913) Gerardus P. DLDEMAN (30071877-25111923)  
 ;Arthur Abraham (07051883-12121883)  
 ;Abraham Arnold (13061885-????)  
 ;Mozes (26111886-06121886)  
 ;Maria Nihelmina (08061888-????)  
 ;Samuel (31011891-02071891)  
 ;Lea (15111851-13031943) x(15061875) Hyman ROSELAAR (16051851-30031915)  
 ;Samuel (19021854-13091924) x(11061878) Hannah OPPENHEIMER (06011854-20031890)  
 ;Anna (02051879-13031883)  
 ;Celine (25051881-????) x(24121908) Jacob LDPES CARDOZD (24021883-12071943)  
 ;Abraham (03061882-13081882)  
 ;Nanette Rachel (08061883-22011970) x(30051916) H. MEERDINK (08101877-22111924)  
 ;Evelien (02101884-21021886)  
 ;x(18061891) Johanna BEER (21021863-23021918)  
 ;Sophia Sara (25031892-07011940) x(01081912) J. TEIXEIRA DE MATTOS (13121885-26111969)  
 ;Sara (06081858-14121940) x(23121884) Josef VAZ DIAS (29081855-04031928)  
 ;Branca (09011824-16021832)  
 ;Mozes (30101825-????)  
 ;David (28091827-20111827)  
 ;Salomon (22081828-08041900) x(22061859) Grietje Wolf PATTD (11061824-01031904)  
 ;Aäron (06121859-20091922) x(29101884) Mirjam VAZ DIAS (16031858-11011924)  
 ;Elazar Aäron (29091885-12101974) x(22051917) Amalia STDPPELMAN (12111889-27041980)  
 ;Arnold (18081918- ) x(30121942) Rosetta Meta van de RIJN (28121919- )  
 ;Erik Albert (10121945- ) x(20031970) Anje COHRS (23081945- )  
 ;David Albert (20101969- )  
 ;Frederique Sjarei (03051973- )  
 ;Jacob (02041949- ) x(16011975) Lies HOUTMAN (15081946)  
 ;Michiel Sebastiaan (24041981- )  
 ;Menno Alexander (03021983- )  
 ;Robert-Jan Maarten (10071984- )  
 ;Inez (25071952- ) x(????)  
 ;Helene (10061920- ) x(????) PDSEN (????)  
 ;x(????) B.E. van DAM (????)  
 ;Maya (14071926-12091988) x(10061948) Hans Herman WERTHAUER (14061925- )  
 ;Margaretha (02111886-07071944) x(25061918) David de TDRRES (01031883-07071944)  
 ;Salomon (11121887-10101969) x(30071918) Henriette Emilia HART (07031897-14121989)  
 ;Arnold Folquinus (23041919- ) x(04031942) Trude Beate KATZENSTEIN (26011923- )  
 ;Mario Roberto (18031944- ) x(20081969) Lucie EMANUELS (30081945- )



:Ilan Moshe (01081976- )  
 :Federico Esteban (15101951- ) x(07031974) Diana Noemi ROSENHEK (19011953- )  
 :Eleonora Yael (16011976- )  
 :Daniela Mijal (07111982- )  
 :Leila Oenise (13091986- )  
 :Miguel Bernardo (16011957- ) x(17111989) Joke SCHOONMOERWOERD (16011956- )  
 :Chaya (06031991- )  
 :Martinus Maurits (07061920- ) x(21061960) Theresia BOMES DE MESQUITA (13021933- )  
 :Shelomo David (01031963-16021986)  
 :Joanne (30101965- )  
 :Michael (07031970- )  
 :Mirjam (08031924- ) x(11101945) Hans van den BERGH (28011914- )  
 :Caroline (15091926-20071980) x(01111950) Max ZIVI (06041913- )  
 :Frieda Emilia (06101928- ) x(07121955) Melvin KRAMER (05071920- )  
 :Benjamin (18021890-25101972) x(14031918) Sarina LEVIE (03021898-29081979)  
 :Albert (10011919-19041985) x(14091943) Phoebe GLASKIE ( )  
 :Robert Brian (17061944- ) x(19101969) Helena BLACK (24051944- )  
 :Selina Paula (12031971- )  
 :Adrian Rolf (18021973- )  
 :Denise Jane (04121975- )  
 :Shirley Patricia (10121948- ) x(21121969) Robert Graham FIDLER (20021946- )  
 :Miriam (04071922- )  
 :Samuel (10031929- ) x(22121968) Anita GOLDSTONE (12091932- )  
 :Esther (23081891-02011968)  
 :Raphaël Jacob (03071892-...091968) x(09121919) Flora BIERMAN (....1897-....1933)  
 :Miriam (12071921-....1990) x(????) Morris COHEN (???-22111963)  
 : (03051934) Anna DRUKKER (....1895-????)  
 : (23121954) Bernardina M. BARENDIS (....1904-????)  
 :Joseph (28021895-07021983) x(07081922) Sophie COLAÇO OSORIO (10061902- )  
 :Alphons Samuel (08111923- ) x(08071952) Doortje HARTZ (18011923- )  
 :Gersjom Aaron (12021955- ) x(....051977) Esther ROSENBERG (....19..- )  
 :Taleai (26021979- )  
 :Shirly Avital (17011982- )  
 : (....111986) Vera QUERIOO (....19..- )  
 :Chaja Sara (01011956- ) x(25071977) Jeremy D.J. POSEN(....195.- )  
 :Tsvi Avraham (24021963- ) x(20061983) Shoshanna Rivka LISSAUER (....19..- )  
 :Nachshon (15101986- )  
 :Ooron (24021989- )  
 :Reina (23081926- ) x(????) Jan de KREEK (????)  
 :Samuel Hugo (07071929-21011930)  
 :Hans (16111931- ) x(22121954) Eilsabeth G. van RHIJM (04091932- )  
 :Riebka Beracha (10091956- ) x(11091975) J. AMOYELLE (????)  
 :Mechama Sara (21091958- ) x(????) Th. LEVY (????)  
 :Shulamiet Shoshanna (26111959- ) x(24121979) J. BEN OAVID (????)  
 :Malta Hadassa (19031961- ) x(????) M. FRANKENHUIS (????)  
 :Joseph Shelomo (29111962- ) x(....031986) E. ULLMANN (????)  
 :Jechiel Reuben (08011989- )  
 :Margalieth Ruth (23101964- )  
 :Be'ula Jochewed (16041968- )  
 :Jediedjah Moshe (06081972- )  
 :Tsadok Shemuel (06081972- )  
 : (26111987) Charlotte KOEOM (11101952- )  
 :Clara (06071899-...101983) x(27121933) Michel ABRAHAMS (12121897-06121964)  
 :Benjamin (21021862-01021943) x(11121889) Rebecca MAARSEN (30091868-01021943)  
 :Margaretha (21091890-02071943) x(05021914) Salomon GUERIDO (06011890-02071943)  
 :Isidoor (07021894-30121930) x(25051918) Fanny CATS (21081890-27031946)  
 :Aron Benjamin (30031920-06031938)  
 :Benjamin (09051921- ) x(09071948) Lucie Th. van de LAAN (13041923- )  
 :Fanny (09101948- ) x(01031987) Hans KERS (15081950- )  
 :Sheila (01061950- ) x(25111985) Udo RASCH (10061948- )  
 :Ian Ron (06061954- ) x(26071989) Berendina J. van ENGELAND (13111951- )  
 :Sabarina (07091990- )  
 :Yolanda (13051955- ) x(18061982) Jurgen KUSTER (21061948- )  
 :Blanquita (11061958- ) x(06011987) Mustafa BZIGREL (02091955- )  
 :Freddy (26111925- ) x(24111949) Edith de VRIES (03031925- )  
 :Jennifer (25051950- ) x(12111970) Derrick BAPTISTA (18021945- )  
 :Miriam (09081954- ) x(30121982) Jaap van den BERG (08101954- )  
 :Rachel (21101865-21051943) x(09051888) Samuel SALOMON (24071862-01071923)



Sara (12081830-13081830)  
 David (18051831-19051831)  
 David (22041832-23101909) x(09111853) Roza BARUCH HENRIQUES (08101824-19021888)  
 Aron (28051854-28031922) x(22051878) Rachel JESSURUN CARDOZO (18031853-26021918)  
 Rosa (02011880-10091942) x(08031905) Abraham BIERMAN (20041878-10091942)  
 David (25031882-07031883)  
 Clara (18051884-26031943) x(17031904) Saul OSSENDRIJVER (12081882-26031943)  
 Gracia (27121885-05031943) x(08111906) Joseph van WEST (18011885-05031943)  
 levenloze zoon (11111893)  
 Abraham (15051856-16021859)  
 Grietje (07111858-15011859)  
 Abraham (25051860-26101887) x(27081884) Eva JESSURUN CARDOZO (11071861-09041943)  
 Rosa (04071885-11061943) x(31101907) Philip de JONG (18101882-11061943)  
 David (02091886-21031916)  
 Isaac (07101887-03091950) x(28081910) Marguerite ZWART (27081890-????)  
 Abraham (21121911- ) x(29011938) Leona WEISSMAN (10051912- )  
 Marlene (05091942- ) x(13091964) Anthony LOVER (10111940- )  
 Andrea (04051944- )  
 Henriette (30071913-06041919)  
 Nathan (12061862-16081862)  
 Gratia (30071863-10071906) x(26111890) Alexander DRIEDUITE (03041863-21041910)  
 Mozes (11101865-17091941) x(04111896) Mietje WATERMAN (12041866-01051941)  
 Barend (09101897-23061972) x(15081923) Millegonda M. VERBURGT (29061906- )  
 Maria (16121923- ) x(24051955) Willem Maurits HEIJLIGERS (27121917- )  
 Millegonda (28011929- ) x(13111950) Mattheus CASADEI (15081926- )  
 Lydia (30081940- ) x(11121967) Francesco ZANI (27041938- )  
 Robert (04041948- ) x(21081973) Sandra McGUFFIE (08051950- )  
 Ricardo (16051979- )  
 Elena (12071982- )  
 Rosa (20121899-23071943) x(13031930) Petries van LOON (20081900- )  
 Sara (30051902-11121942)  
 David (21041905-30041943)  
 levenloze dochter (06011872)  
 levenloze dochter (14061834)  
 Mozes (27011784-????)  
 Abraham Haia (24051785-????) x(11051806) Mijntje LEVIE (....1788-????)  
 Jacob (23031807-18081895) x(11121833) Judith LOPES SALZEDO (19071807-23051865)  
 Rebecca (06061835-11081920)  
 Philip (13111862-????) (erkend bij huwelijk)  
 x(11111863) Levie VOS (05061835-21081908)  
 David (16091836-03051916) x(05091860) Ester MELJADO (06011831-27061921)  
 Jacob (26051860-09031883)  
 Joseph (13021862-16031920) x(29081894) Mijntje de VRIES (18061862-16121930)  
 Esther (07061895-09071943) x(31051922) Ruben MOUM (09111899-09071943)  
 Sara (16041896-12021943)  
 David (03061897-18091901)  
 Abraham (31051899-13051980) x(11081926) Eleze Charlotte DANIEL (07061901-10091976)  
 Mijntje (11111926- ) x(08011947) J.J.G. de ROODE (26081925- )  
 Frits (03091934- ) x(27081969) J.H. POTHOFF (13101943- )  
 Daniel Abraham (08121971- )  
 Emile (17071974- )  
 Walter Joseph (23051936- ) x(28101964) Wilhelmina G. de MOOR (15041938- )  
 Irma (15101969- )  
 Tanja (18061972- )  
 Judith (25041901-07121942) x(04031925) Philip v.d. MOUDE (17061900-07121942)  
 Reintje (14071903-30091942)  
 Leo (11031905-30041943)  
 Jacob (08111908-23071943) x(02091942) Greta KLOOT (31121910-23071943)  
 Mozes (18031864-????) x(04021892) Henriette ENGERS (06021864-????)  
 levenloze zoon (25021893)  
 Esther (25071895-????)  
 Gaia (08011898-27071898)  
 David (09061899-09071943) x(15111939) Rachel van COLLEN (23011905-14051943)  
 Sophie (11031901- )  
 Juda (21041866-04031885)  
 Judith (29031868-11041894)  
 Abraham (11051870-19121940) x(10081898) Jetje BRANDOW (20111873-01101942)  
 Mietje (30091898-12101942) x(25051921) Louis de ZWART (13101896-31011943)  
 Esther (01121899-24091942) x(19111924) Salomon DINGSBAG (02021900-31011943)

;Hendrika (16061902-21061943) x(27111935) Salomon LOPES SALZEDO (12021898-04061943)  
 ;Judith (27091903-09071943) x(08081934) David de la PENHA (12081909-09071943)  
 ;Aaron (20061907-15041945) x(06011932) Betje AANDAGT (24031904-31101944)  
 ;Abraham (10051936- )  
 ;Benvenida (10071914-14051943) x(15121937) Benjamin de la PENHA (01021911-14051943)  
 ;David (09061872-25041899)  
 ;Benvenida (13031875-02041943) x(10081898) Jacob BRANDON (28011877-02041943)  
 ;Moses (23031839-15041865)  
 ;Abraham (15051841-20081842)  
 ;Salomon (08021844-05031845)  
 ;Ester (22031846-20071917) x(05111873) Andries BRILLEMAN (18041853-08021932)  
 ;Mirjam (05111849-10121906) x(25101893) Mordechai DIAS SANTILHANO (30121838-17121902)  
 x(13121865) Ester LOPES SALZEDO (31051818-27091892)

;kind (?) (23101808)  
 ;Salomon Abraham (17111809-????) x(23051838) Mietje Isaac HALBERSTAT (06071819-????)  
 ;Mirjam (23031839-????)  
 ;Isaac (21071840-????)  
 ;Abraham (06061842-????)  
 ;Juda (07051812-23071884) x(07101835) Judic MEYER DE MARK (21031818-????)  
 ;Sara (07021838-????)  
 ;Rebecca (22031841-04061841)  
 ;Abraham (14051842-????)  
 ;Mirjam (25121844-????)  
 ;Isaiah (09051847-????)  
 ;Branca (22101843-????)  
 ;Sophia (23031852-????)  
 ;Isaac (17081854-????)  
 ;Aron (28041815-????) x(07101835) Rachel Machiel de BRODT (13021814-????)  
 ;Bathzeba (28091836-????)  
 ;levenloze dochter (14051838)  
 ;Abraham (04061839-????)  
 ;Jacob (25111840-????)  
 ;Isaiah (02071842-????)  
 ;Moses (03061844-????)  
 ;Simha (26031846)  
 ;Isaac (26031846-02061846)  
 ;levenloze zoon (19031848)  
 ;David (29031850-????)  
 ;Moses (27121817-04031818)  
 ;Rachel (11021819-????) x(06061838) Aron ARONS (13071805-????)  
 ;Sara (28081821-????) x(22071840) Barend MELKMAN (07071822-????)  
 ;Rachel (01041824-13021827)  
 ;Israel (15091826-20021878) x(19071848) Sara MARCUS DE GOEDE (11081825-15021910)  
 ;levenloze dochter (19071849)  
 ;Mirjam (22061850-25011930) x(03121873) Nathan WATERMAN (18011850-26091934)  
 ;Rachel (13091852-05111852)  
 ;Betje (23121853-12011854)  
 ;levenloze zoon (17091854)  
 ;Abraham (13111855-11051856)  
 ;Vogeltje (07041857-07031881) x(17121879) Levie PACH (26051862-03111927)  
 ;Betje (16081861-04081921)  
 ;Rebecca (08081884-08041905)  
 x(03091902) Johannes VIJELAAR (24031852-16011932)  
 ;Abraham (02121863-08031866)  
 ;Moses (09041829-????)  
 ;David (03071834-????)  
 ;Sara (14091789-????)  
 ;Isaac (23091792-????)  
 ;Rachel (07051794-????)

## PART II

We have tried our best to have all names, dates and other information correct, but we know from experience that there will be some mistakes. We would very much appreciate knowing about these mistakes so that we may correct them on future updates of the genealogy. Please send corrections to: Nancy F. Brant, 7260 Meadowbrook Drive, Cincinnati, OH 45237, 513-631-0233.

Note: All dates in *italics* occurred during the Holocaust of World War II.



## PAREIRA (PEREIRA) JACOBS GENEALOGY

**ABRAHAM HAIM RODRIGUES PEREIRA (1)**

born: May 24, 1785, Holland  
 emigrated to U.S. with his wife, August 28, 1854, on the *Koophandel*  
 died: time and place unknown  
 married: Mijntje Levie, May 11, 1806, Holland,  
     born: 1788  
     died: time and place unknown

**I. JACOB RODRIGUES PEREIRA (2)**

born: March 23, 1807 or 1808  
 died: 1895  
 married 1: Judith Lopez Salzedo, Dec 11, 1833  
     born: July 19, 1807  
     died: May 23, 1865  
 married 2: Ester Lopez Salzedo, December 13, 1865  
     born: May 31, 1818  
     died: September 27, 1892

**1. Rebecca Rodrigues Pereira (3)**

born: June 6, 1835  
 died: August 11, 1920  
 married: Levie, Nov 11, 1863 (3)  
     born: June 5, 1835  
     died: August 21, 1908

**1. Philip Levie (4)**

born: November 13, 1862  
 (recognized by marriage)

**2. David Rodrigues Pereira (3)**

born: September 16, 1836  
 died: May 3, 1916  
 married: Ester Meljado, September 5, 1860  
     born: January 6, 1831  
     died: June 27, 1921

**1. Jacob Rodrigues Pereira (4)**

born: May 26, 1860  
 died: March 9, 1883

**2. Joseph Rodrigues Pereira (4)**

born: February 13, 1862  
 died: March 16, 1920  
 married: Mijntje De Vries (4), August 29, 1894  
     born: June 18, 1862  
     died: December 16, 1930

**1. Esther Rodrigues Pereira (5)**

born: June 7, 1895

died: *July 9, 1943*

married: Ruben Mouw, May 31, 1922

born: November 9, 1899

died: *July 9, 1943***2. Sara Rodrigues Pereira (5)**

born: April 16, 1896

died: *February 12, 1943***3. David Rodrigues Pereira (5)**

born: June 3, 1897

died: September 18, 1901

**4. Abraham Rodrigues Pereira (5)**

born: May 31, 1899

died: May 13, 1980

married: Eleze Charlotte Daniel, August 11, 1926

born: June 7, 1901

died: September 10, 1976

**1. Mijntje Rodrigues Pereira (6)**

born: November 11, 1926

married: J. J. G. de Roode, November 8, 1947

born: August 26, 1925

**2. Frits Rodrigues Parreira (6)**

born: September 3, 1934

married: J. H. Pothoff, August 27, 1969

born: October 13, 1943

**1. Daniel Abraham Rodrigues Parreira (7)**

born: December 8, 1971

**2. Emile Rodrigues Parreira (7)**

born: July 17, 1974

**3. Walter Joseph Pereira (6)**

born: May 23, 1936

married: Wilhelmina G. de Moor, October 28, 1964

born: April 15, 1938

**1. Irma Pereira (7)**

born: October 15, 1969

**2. Tanja Pereira (7)**

born: June 18, 1972

**5. Judith Pereira (5)**

born: April 25, 1901

died: *December 7, 1942*

married: Philip v. d. Woude, March 4, 1925

born: June 17, 1900

died: *December 7, 1942*

**6. Reintje Pereira (5)**

born: July 14, 1903  
died: *September 30, 1942*

**7. Leo Pereira (5)**

born: March 11, 1905  
died: *April 30, 1943*

**8. Jacob Pereira (5)**

born: November 8, 1908  
died: *July 23, 1943*  
married: Greta Kloot, September 2, 1942  
born: December 31, 1910  
died: *July 23, 1943*

**3. Mozes Pereira (4)**

born: March 18, 1864  
married: Henrietta Engers (4), February 4, 1892  
born: February 6, 1864

**1. Son (5)**

died: at birth, February 25, 1893

**2. Esther Pereira (5)**

born: July 25, 1895

**3. Gaim Pereira (5)**

born: January 8, 1898  
died: July 27, 1898

**4. David Pereira (5)**

born: June 9, 1899  
died: *July 9, 1943*  
married: Rachel Van Collem, November 15, 1939  
born: January 23, 1905  
died: *May 14, 1943*

**5. Sophie Pereira (5)**

born: March 11, 1901

**4. Juda Pereira (4)**

born: April 21, 1866  
died: March 4, 1885

**5. Judith Pereira (4)**

born: March 29, 1868  
died: April 11, 1894

**6. Abraham Pereira (4)**

born: May 11, 1870  
died: December 19, 1940  
married: Jetje Brandon, August 10, 1898  
born: November 20, 1873  
died: *October 1, 1942*



**1. Mietje Pereira (5)**

born: September 30, 1898

died: *October 12, 1942*

married: Louis de Zwarte, May 25, 1921

born: October 13, 1896

died: *January 31, 1943***2. Esther Pereira (5)**

born: December 11, 1899

died: *September 24, 1942*

married: Salomon Dingsdag, November 19, 1924

born: February 2, 1900

died: *January 31, 1943***3. Hendrika Pereira (5)**

born: June 16, 1902

died: *June 21, 1943*

married: Salomon Lopes Salzedo, November 27, 1935

born: February 12, 1898

died: *June 4, 1943***4. Judith Pereira (5)**

born: September 27, 1903

died: *July 9, 1943*

married: David de la Penha, August 8, 1934

born: August 12, 1909

died: *July 9, 1943***5. Aaron Pereira (5)**

born: June 20, 1907

died: *April 15, 1945*

married: Betje Aandagt, January 6, 1932

born: March 24, 1904

died: *October 31, 1944***1. Abraham Pereira (6)**

born: April 10, 1936

**6. Benvenida Pereira (5)**

born: July 10, 1914

died: *May 14, 1943*

married: Benjamin de la Penha, December 15, 1937

born: February 1, 1911

died: *May 14, 1943***7. David Pereira (4)**

born: June 9, 1872

died: April 25, 1899

**8. Benvenida Pereira (4)**

born: March 13, 1875

died: *April 2, 1943*

married: Jacob Brandon, August 10, 1898

born: January 28, 1877

died: *April 2, 1943*

**3. Moses Pereira (3)**

born: March 23, 1839  
died: April 15, 1865

**4. Abraham Pereira (3)**

born: May 15, 1841  
died: August 20, 1842

**5. Salomon Pereira (3)**

born: February 8, 1844  
died: March 5, 1845

**6. Ester Pereira (3)**

born: March 22, 1846  
died: July 20, 1917  
married: Andries Brilleman, November 5, 1873  
born: April 18, 1853  
died: February 8, 1932

**7. Mirjam Pereira (3)**

born: November 5, 1849  
died: December 10, 1906  
married: Mordechay Dias Santilhand, October 25, 1893  
born: December 30, 1838  
died: December 17, 1902

**II. CHILD (2)**

born: October 23, 1808, Amsterdam

**III. SALOMON ABRAHAM PAREIRA (2)**

born: November 17, 1809, Amsterdam

emigrated: to New York, NY on the *Flavius*

arrived: October 24, 1842 with wife, Meitje, and sons, Isaac and Abraham

died: March 29, 1895, Cincinnati, OH

married: MEITJE HALBERSTAD, May 23, 1838

born: July 6, 1819, daughter of Isaac Halberstad

died: October 10, 1911, Cincinnati, OH

**1. Mirjam (Mary) Pareira (3)**

born: March 23, 1839, Holland

emigrated: with her Uncle Leonard Halberstad at age 5, arriving August

7, 1845. They are listed on ship, *Angelique*, as Jaantje Salomon Parera

and Leendert Isak Halberstadt

died: August 26, 1920

married: Jacob Hirshorn, July 5, 1857

born: May 19, 1820, in Feurth, Bavaria, Son of Raphael Hirschorn

died: February 2, 1906, St. Louis, MO

**1. Raphael Hirshorn (4)**

born: June 23, 1858, Providence, RI

died: February 13, 1862, New York, NY

**2. Abraham Hirshorn (4)**

born: October 1, 1859, Providence, RI

died: January 27, 1926, St. Joseph, MO

**3. Ralph Hirshorn (4)**

died: June 23, 1862

**4. Sara (Sadie) Hirshorn (4)**

born: March 31, 1861, New York, NY

died: March 22, 1963, Chicago, IL

(Lived most of her life in St. Louis, MO)

married: Max Weil, January 3, 1883

born: March 3, 1850, Schwihan, Bohemia

was on first city council of St. Louis, MO

died: ca 1944, St. Louis, MO

**1. Henrietta Weil (5)**

born: October 15, 1883

died: March 10, 1890

**2. Harry Weil (5)**

born: July 5, 1885

died: January 29, 1950

married: Bertha Eisen, December 18, 1913, St. Louis, MO

born: January 1, 1891

died: June 30, 1984



**1. Jane Henrietta Weil (6)**

born: November 7, 1914

married: Frank Stern, October 22, 1939, St. Louis, MO

born: January 15, 1914; died: October 4, 1990

**1. Lawrence David Stern (7)**

born: March 21, 1943, St. Louis, MO

married: Sybil June Fein, December 21, 1969, St. Louis, MO

born: July 10, 1946, New York, NY

**1. Emily Jean Stern (8)**

born: October 23, 1972, St. Louis, MO

**2. Heather Michelle Stern (8)**

born: August 7, 1975, St. Louis, MO

**2. Harriet Lee Stern (7)**

born: March 30, 1950, St. Louis, MO

married 1: Robert Holtz, divorced

married 2: Michael Silverman, August 13, 1981, Satellite Beach,  
Florida

born: March 10, 1950, Winthrop, MA

**1. Lauren Ashley Silverman (8)**

born: June 16, 1982, Cape Canaveral, Florida

**2. Maxine Weil (6)**

born: December 20, 1917

married: Walter Freedman, June 23, 1940, Washington, D. C.

born: October 30, 1914

**1. Jay Weil Freedman (7)**

born: May 19, 1942

married: Linda Newman, August 7, 1966

born: December 20, 1942

**1. Courtney Brett Freedman (8)**

born: December 21, 1968

**2. Spencer Brandt Freedman (8)**

born: January 19, 1972

**2. Sandra Gail Freedman (7)**

born: May 23, 1945

married 1: Alan M. Arsht, March 27, 1971, divorced

married 2: Ivan (Van) R. Sabel, June 7, 1978

**1. Jocelyn Paige Arsht (8)**

born: May 27, 1974

**2. David Eugene Sabel (8)**

born: August 5, 1979

**3. Gertrude Weil (5)**

born: August 10, 1887

died: January 9, 1971

married: Ralph Bloch, February 25, 1909, Cincinnati, OH

died September, 1950, in Chicago, Illinois

1. **Ralph Daniel Bloch** (6)  
 born: May 25, 1926, Chicago, IL  
 married: June Letchinger, October 11, 1952, Chicago, IL

1. **Janet Lynn Bloch** (7)  
 born: June 22, 1954, Chicago, IL  
 married: Gary Copeland, May 22, 1982  
 born: October 11, 1954 Reading, PA

1. **Daniel Copeland-Bloch** (8)  
 born: April 6, 1990, Springfield, MA

2. **Jodi Lynn Bloch** (7)  
 born: March 23, 1958, Chicago, IL  
 married: Russell Schilder

3. **Jeri Lynn Bloch** (7)  
 born: September 18, 1959, Chicago, IL  
 married: Joel Finard, March 7, 1987, Philadelphia, PA  
 born: September 15, 1959, Pescataway, NJ

1. **Arielle Bloch Finard** (8)  
 born: June 19, 1990, Greenwich, CT

2. **Oren Bloch Finard** (8)  
 born: October 26, 1991, Greenwich, CT

4. **Salome Weil** (5)  
 born: August 27, 1889  
 died: October 8, 1975  
 married: Joseph Browar (5), June 7 , 1914, St. Louis, MO

1. **Joseph Browar Jr.** (6)  
 born: October 5, 1916, St. Louis, MO  
 married: Miriam Loeser, November 13, 1939, Chicago, IL

1. **Judith Lynn Browar** (7)  
 born: April 7, 1942, Chicago, IL  
 married 1: Michael Goodman  
 married 2: Peter Heyman  
 married 3: Michael Goodman

1. **Andrew Loeser Heyman** (8)  
 born: February 29, 1964, Evanston. IL

2. **Elizabeth Robin Heyman** (8)  
 born: January 25, 1966, Evanston, IL  
 married: David Sherman, 1988, Chicago, IL

1. **Jacob Sherman** (9)  
 born: June 25, 1992, Chicago, IL

**2. Linda Ann Browar (7)**

born: October 23, 1945, Chicago, IL  
 married: Mark Grusin, March 21, 1965, Northbrook, IL  
 born: February 27, 1943, Chicago, IL

**1. Julie Blaine Grusin (8)**

born: November 10, 1967, Highland Park, IL

**2. Jamie Lynn Grusin (8)**

born: August 12, 1968, Highland Park, IL

**2. S. Robert Browar (6)**

born: December 26, 1920, St. Louis, MO  
 died: December 31, 1975, Chicago, IL  
 married: Barbara Marcus, May 21, 1949, Chicago, IL  
 February 27, 1928, Chicago, IL

**1. John Lawrence Browar (7)**

born: April 14, 1951, Chicago, IL  
 married: Sari Levinson, October 5, 1988, Chicago, IL  
 born: December 25, 1954, Detroit, MI

**1. Anna Frances Browar (8)**

born: October 6, 1990, Chicago, IL

**2. Ruth Salome Browar (8)**

born: March 11, 1993, Chicago, IL

**2. Deborah Ann Browar (7)**

born: September 26, 1953, Chicago, IL  
 married: David Garber, August 18, 1974, Chicago, IL  
 October 4, 1951, Rock Island, IL

**1. Aryeh Leib Garber (8)**

born: June 18, 1975, Chicago, IL

**2. Elisheva Sara Garber (8)**

born: April 7, 1977, Chicago, IL

**3. Shlomo Reuven Garber (8)**

born: August 10, 1979, Chicago, IL

**4. Yosef Chaim Garber (8)**

born: January 28, 1982, Chicago, IL

**5. Moshe Zalman Garber (8)**

born: November 18, 1984

**6. Naftali Mayer Garber (8)**

born: April 25, 1987

**3. Patricia Ann Browar (7)**

born: November 28, 1955, Chicago, IL



5. **Ruth Weil** (5)

born: November 13, 1891  
 died: October 16, 1990, Chicago, buried in St. Louis  
 married: William Earl Caplin, July 14, 1913, St. Louis  
     born September 22, 1885, Russia  
     died July 15, 1935

1. **Jacquard (Jac) Boris Caplin** (6)

born July 18, 1914, St. Louis  
 married: Marjorie M. Groetzinger, Jan. 28, 1951  
     born: February 20, 1927

1. **Michael William Caplin** (7)

born December 20, 1951, Racine, Wisc.  
 married: Beth Winsor, June 6, 1987  
     born: January 28, 1957

2. **Jonathan Charles Caplin** (7)

born: December 15, 1953, Racine, Wisc.  
 married: Barbara Anthony, March 17, 1984  
     born: September 10, 1951

3. **Jac Gregory Caplin** (7)

born: August 26, 1955, Highwood, Illinois  
 married: Cynthia Malloy, April 25, 1975  
     born: October 18, 1955

2. **Arthur Irian Caplin** (6)

born: September 14, 1917, Seymour, Indiana  
 married: Natalie Van Gelder, October 20, 1946, Chicago, IL

1. **William Earl Caplin** (7)

born: September 26, 1948, Chicago  
 married: Marsha Heyman  
     born: April 27, 1970

1. **Adam Marc Caplin** (8)

born: November 16, 1992

2. **Wendy Ann Caplin** (7)

born: May 16, 1951

3. **Rosemary Caplin** (6)

born: June 7, 1922, Newcastle, Indiana  
 died: April 15, 1991  
 married: Jack Robert Kaplan, December 21, 1941  
     born: September 9, 1920, Chicago, IL

1. **Ilene Kaplan** (7)

born: September 16, 1945, Chicago, IL  
 married 1: Geoffrey Miller, January 26, 1967, divorced  
 married 2: Kenneth Davis, divorced

1. **Kimberley Ann Miller** (8)

born: December 13, 1968, Chicago, IL

2. **Laura Suzanne Miller** (8)  
born: November 16, 1971, Chicago, IL

2. **William Earl Kaplan** (7)  
born: February 17, 1948  
married: Katherine Clark, February 5, 1983  
born: July 30, 1951

1. **Ryan Kaplan** (8)  
born: August 15, 1983

2. **Callie Kaplan** (8)  
born: April 17, 1985

3. **Sarah Rose Kaplan** (8)  
born: August 21, 1990

3. **Gary Mark Kaplan** (7)  
born: April 30, 1956, Chicago, IL  
married: Susan Gerstein, August 28, 1983, Chicago, IL  
born: December 11, 1952, Chicago, IL

1. **Jason Kaplan** (8)  
born: November 27, 1986

2. **Scott Kaplan** (8)  
born: July 21, 1989

5. **Sampson (Samuel) Hirshorn** (4)  
born: April 3, 1863, New York City  
died: January 10, 1951, Kansas City, Missouri

6. **Emmanuel Hirshorn** (4)  
born: June 28, 1865  
died: Kansas City, Missouri  
married: Hattie Liebsteider, February 24, 1897  
born: December 21, 1876

1. **Janice Hirshorn** (5)  
born: November 23, 1899, Kansas City  
married: Irving Meinrath, Kansas City

1. **Irving Eli Meinrath** (6)  
born: October 4, 1924, Kansas City, MO  
married 1: Cecil Warwick, June 10, 1950, Kansas City, MO, divorced  
married 2: Lois Clark, May 25, 1974, Albuquerque, NH  
born: February 21, 1932

1. **John Meinrath** (7)  
born: March 2, 1952, Chicago, IL

2. **David Meinrath** (7)  
born: December 18, 1953, Chicago, IL  
married: Elizabeth Guyol, Nov. 26, 1977, Albuquerque, NM

1. **Aaron Meinrath** (8)  
born: March 18, 1983, NH

2. **Elizabeth Meinrath** (8)  
born: April 3, 1986, NH

3. **Steven Meinrath** (7)  
born: August 6, 1955, Chicago, IL  
married: Helen Nusbaum, July 4, 1992, California

4. **Julia Meinrath** (7)  
born: September 10, 1962, Chicago, IL

2. **Joan Meinrath** (6)  
born: June 11, 1928, Kansas City, MO  
married: Eugene (Bert) Bertram Berkley, September 1, 1948,  
Kansas City, MO  
born May 8, 1923, Kansas City, MO

1. **Janet Berkley** (7)  
born: February 1, 1955, Kansas City, MO  
married: ? Moody; divorced

2. **William Spencer Berkley** (7)  
born: August 11, 1956, Kansas City, MO

3. **Jane Berkley** (7)  
born: June 25, 1959, Kansas City, MO  
married: James Levitt, June 2, 1985, Kansas City, MO  
born: July 14, 1954, Kansas City, MO

1. **William Aaron Levitt** (8)  
born: May 18, 1992, Boston, MA

2. **Daniel Berkley Levitt** (8)  
born: February 11, 1993, Boston, MA

7. **Fanny Hirshorn** (4)  
born: December 25, 1867, Cairo, IL  
died: February 2, 1919, Chicago, IL  
married: Aaron Wittelshofer, August 11, 1892, St. Louis, MO  
born: December 28, 1956, La Crosse, Indiana  
died: August 13, 1912, Leavenworth, Kansas

1. **Ira Wittelshofer** (5)  
born: October 27, 1893  
died: July 27, 1963  
married: Esther (Peggy) Stampfer, October 8, 1925  
born: June 16, 1902  
died: November 10, 1980

1. **Allen Joseph Wittelshofer** (6)  
born: February 17, 1927, St. Louis, MO

2. **Nannette Wittelshofer** (5)  
born: February 21, 1895  
died: May 27, 1895



**8. Harry Hirshorn (4)**

born: July 13, 1870

died: December 2, 1907

married: Della Etherton

**1. Lionel Hirshorn (5)**

born: March 17, 1905

**9. Gertrude Hirshorn (4)**

born: January 5, 1873, St. Louis, MO

died: March 18, 1956, St. Louis, MO

married: Julius Rothschild, March 1, 1893

born: April 17, 1867, Germany

died: January 26, 1941

**1. Melville Rothschild (5)**

born: March 3, 1894

died: January 15, 1941

married: Hortense Gelber, June 19, 1925

born: November 28, 1899

died: April 30, 1978

**2. Henrietta Rothschild (5)**

born: April 21, 1895

died: December 22, 1991

married: Ralph Philipson Goldsticker, October 22, 1918, Chicago, IL

born: December 18, 1880

died: April 25, 1962, St. Louis, MO

**1. Lois Goldsticker (6), Bangor, Maine**

born: December 3, 1919

married: Sanford Dreyer Leipman, July 14, 1945

born: September 5, 1908, St. Louis

died: December 17, 1978

**1. Ann Lois Leipman (7)**

born: February 27, 1947, Bangor, ME

**2. Karen Leipman (7)**

born: April 15, 1951, Bangor, ME

Lives in Hampden, Maine

married: George Demarest, January 13, 1973, divorced

**1. Jeffrey Michael Demarest (8)**

born: June 29, 1978

**2. Craig Wilson Demarest (8)**

born: February 23, 1981

**2. Ralph Goldsticker, Jr. (6)**

born: October 26, 1921, St. Louis, MO

married: Helen Lesem Cohn, August 1, 1948

born: October 31, 1925, Stockton, California

1. **Lawrence Alan Goldsticker** (7)  
born: October 25, 1950, St. Louis, MO  
married: Andrea Sue Singer, August 3, 1975  
born April 28, 1951, Dallas, Texas  
live in Dallas

1. **Julie Goldsticker** (8)  
born: October 2, 1977

2. **Daniel Goldsticker** (8)  
born: July 17, 1988

3. **Rachel Goldsticker** (8)  
born: January 27, 1991

2. **Ralph Goldsticker III** (7)  
born: February 21, 1952, St. Louis, MO  
Lives in Houston, Texas

3. **Robert Charles Goldsticker** (7)  
born: April 15, 1956, St. Louis  
married: Cathy Brown, June 20, 1982  
born July 25, 1957  
Live in St. Louis

1. **Michael Goldsticker** (8)  
born: August 7, 1986

2. **Laura Goldsticker** (8)  
born: June 8, 1989

3. **Miriam Rothschild** (5)  
born: August 19, 1906, Cincinnati, OH  
married: Bernard Friedman, April 3, 1927, Chicago, IL  
born: May 27, 1903, East Chicago, IN  
died: August 9, 1992, Hallendale, Florida

1. **Juell Friedman** (6)  
born: February 18, 1929, Chicago, IL  
married: Alan Kadet, June 18, 1949, East Chicago, IN  
born: February 15, 1926

1. **Marla Kadet** (7)  
born: February 28, 1951, Chicago, IL  
married: Michael Epton, May 21, 1977, Chicago, IL  
born: September 12, 1948, Chicago, IL

1. **Tracy Epton** (8)  
Born August 2, 1980, Chicago, IL

2. **Jordan Epton** (8)  
Born January 28, 1983, Chicago, IL

**2. Rod Kadet (7)**

born: July 7, 1953, Gary, IN  
 married 1: Robin Blumenthal, divorced  
 married 2: Kathy Lee, September 14, 1986, Chicago, IL

**1. Joshua Kadet (8)**

born: June 13, 1977, Hammond, IN

**3. Lori Kadet (7)**

born: April 25, 1959, Chicago, IL  
 married: Craig Stern, September 27, 1980, Chicago, IL  
 born: January 13, 1957

**1. Brent Stern (8)**

born: July 5, 1985, Chicago, IL

**2. Nicole Stern (8)**

born: April 18, 1989, Chicago, IL

**2. Marilyn Friedman (6)**

born: February 14, 1931, Chicago, IL  
 married: Michael Parfenoff, March 7, 1953, Gary, IN  
 born: August 8, 1926

**1. Nia Parfenoff (7)**

born: February 28, 1954, Chicago, IL  
 married: Ron Steward

**1. Jason Parfenoff (8)**

born: February 20, 1973, Chicago, IL

**2. Valodya Steward (8)**

born: March 17, 1979, Colorado Springs, CO

**3. Steven Steward (8)**

born: December 26, 1985, Denver, CO

**2. Michael Parfenoff (7)**

born: December 30, 1955, Chicago, IL  
 married: Barbara Jaffe, August 7, 1982, Blackhawk, CO  
 born: March 13, 1960, Chicago, IL

**1. Anya Parfenoff (8)**

born: October 11, 1991, Chicago, IL

**3. Andrea Parfenoff (7)**

born: May 12, 1958, Chicago, IL  
 married: David Scharfenberg, December 31, 1982, Blackhawk, CO  
 born: April 24, 1955, IN

**1. Eleanor Scharfenberg (8)**

born: September 17, 1987, Maquon, IL

**2. Justin Scharfenberg (8)**

born: September 12, 1990, Maquon, IL



**4. Eric Parfenoff (7)**

born: July 7, 1959, Denver, CO

married: Sheila Hennelly (7), September 28, 1985, Chicago, IL

born: March 13, 1959

**1. Alexander Parfenoff (8)**

born: February 4, 1990, Chicago, IL

**4. Jacquard Hirshorn Rothschild (5) U.S. Army General**

born: December 22, 1907, Cincinnati, OH

died: March 14, 1990, Phoenix, AZ

married: Phyllis Mills, September 18, 1938, Chicago, IL

born: December 3, 1912, Chicot, AR

died: March 14, 1990, Phoenix, AZ

**1. Susan Mills Rothschild (6)**

born: June 30, 1944

died: November 21, 1953, Sagamihara, Japan

**2. Ronald Mills Rothschild (6)**

born: July 16, 1946, Gloucester, MA

married: Jane Raycraft, August 17, 1969, San Pedro, CA

born: January 13, 1948, Long Beach, CA

**1. Blake Andrew Rothschild (7)**

born: July 1, 1973, Orange, CA

**2. Miranda Noelle Rothschild (7)**

born: December 21, 1974, Orange, CA

**10. Regina Hirshorn (4)**

born: June 19, 1875

died: July 17, 1875

**11. Lionel Hirshorn (4)**

born: June 12, 1878

died: December 7, 1887

**2. Isaac (Ike) Pareira (3)**

born: July 21, 1840, Holland

emigrated: to United States with his parents in 1842

married: Tillie

**3. Abraham Pareira (3)**

born: June 6, 1842, Holland

emigrated: to U.S. with his parents in 1842

died: January 5, 1846, New York

**4. Eleazer Pareira (3)**

born: May 20, 1844, New York

died: September 6, 1845, New York

**5. Fanny Pareira (3)**

born: February 16, 1846, New York

married: Weil

died: February 2, 1919, Chicago, IL

**6. Ray Pareira (3)**

born: ?

married: Gilsey

**1. Laura Gilsey (4)**

married: Louis Baum, December 25, 1905, Kansas City, MO

**7. Esther Pareira (3)**

born: August 8, 1858, Providence, RI

died: January 9, 1951, St. Louis, MO

married: Samuel Meyers, Cincinnati, Ohio, 1874; divorced

died: August 30, 1939

**1. Jane (Jennie) Ruth Meyers (4)**

born: May 11, 1878, Cairo, IL

died: February 11, 1943, St. Louis, MO

married: Joseph Stampfer, June 7, 1899, Cincinnati

**1. Sophie Irene Stampfer (5)**

born: June 26, 1900, St. Louis, MO

died: 1969

married: Jesse Bernstein, February 18, 1924, Evansville, IN

No Issue

**2. Esther (Peggy) Stampfer (5)**

born: June 16, 1902

died: November 10, 1980, St. Louis, MO

married: Ira Wittelshofer, October 8, 1925

born: October 27, 1893

died: July 27, 1963

**1. Allen Joseph Wittelshofer (6)**

born: February 17, 1927, St. Louis, MO

**3. Elise Ruth Stampfer (5)**

born: November 25, 1906

died: March 19, 1910

**2. Lee Meyers (4)**

born: ?

died: 1944

Was married and had children

**8. Isabelle (Belle) Pareira (3)**

born: March 24, 1851, Providence, RI

married: Lionel (Ike) Wise, June 3, 1883, Cincinnati, OH by Rabbi Issac M. Wise

**1. Allen Wise (4)**

married: Mable

Lived in both Modesto and Sacramento, CA

**IV. JUDA PERIERA (2)**

born: May 7, 1812, Holland

died: July 23, 1884, Holland

married: Judic Meyer de Mark, October 7, 1835  
born: March 21, 1818**1. Sara Periera (3)**

born: February 7, 1838, Holland

**2. Rebecca Periera (3)**

born: March 22, 1841, Holland

died: June 4, 1841, Holland

**3. Abraham Periera (3)**

born: May 14, 1842, Holland

**4. Branca Periera (3)**

born: October 22, 1843

**5. Mirjam Periera (3)**

born: December 25, 1844, Holland

**6. Imanuel Periera (3)**

born: May 9, 1847, Holland

**7. Sophia Periera (3)**

born: March 23, 1852, Holland

**8. Isaac Periera (3)**

born: August 17, 1854, Holland

**9. Dora Periera (3)**

born: ca 1861, England



**V. ARON PAREIRA (2)**

born: April 10, 1813 (tombstone date), Amsterdam, Holland  
 (date in Holland records is April 28, 1815)  
 emigrated: to the U.S. on *Rhein of Bremen*, January 22, 1852, with wife & children  
 died: October 5, 1886  
 buried in Old Dutch Cemetery in Albany, NY, Congregation Ohav Shalom  
 married: Rachel Machiel de Groot, October 7, 1835  
   born: February 13, 1814, Holland  
   died: October 12, 1889  
   buried in Old Dutch Cemetery in Albany, NY, Congregation Ohav Shalom

**1. Bathzeba (Betsy) Pareira (3)**

born: September 28, 1836, Holland  
 died: June 13, 1895, buried in The Jewish Cemetery in Hamilton, Ohio  
 married: Abraham Jacobs

  born: 1833, in Russ-Poland  
   died: December 10, 1892, in Cincinnati, Ohio, in a cable car accident  
   buried: United Jewish Cemetery, Walnut Hills, Cincinnati, OH

**1. Bertha (Pessa or Bess) Jacobs (4)**

born: February 20, 1858, in Albany, NY  
 died: May 15, 1942, St. Louis, MO  
 buried in B'rith Sholom Cemetery, Albany, Ny, with husband Moses Pareira  
 married: Moses Pareira (3), her uncle, son of Aaron and Rachel De Groot Pareira (2)  
   born: July 4, 1844, in Amsterdam, Holland  
   died: October 22, 1898

**1. Salomon Pareira (5)**

born: May 21, 1878  
 died: December 28, 1878

**2. Rachel (Rae) Pareira (5)**

born: ca 1878  
 died: 1946, age 68  
 lived in New York City  
 married: David Koenig  
   born: Philadelphia  
   died: ?

**1. Marvin Koenig (6)**

born: October 20, 1912, New York, NY  
 died: July 7, 1968, Teaneck, NJ  
 married: Marian Stern, February 2, 1941  
   born: November 3, 1911, New York, NY

**1. Karen Koenig (7)**

born: April 12, 1947, New York, NY  
 married: Keith Loring, June 8, 1985  
 lives in Roxburg, Massachusetts

**3. Freda Pareira (5)**

born: January 10, 1882  
 died: July 15, 1890

**4. Jacob Pareira (5)**

born: October 19, 1890  
 died: April 8, 1891

(tombstone in cemetery said son of Moses and Bertha)

**5. Belle Pareira (5)**

born: October 6, 1891, Albany, NY

died: December 16, 1947

married: Harry Steiner Sr.

born: April, 1886

died: June 14, 1974

**1. Harry Steiner Jr. (6)**

born: February 6, 1922

died: October 16, 1991, St. Louis, MO

married: Henrietta Schasch, July 10, 1943

born: May 2, 1922, St. Louis, MO

**1. John Stephen Steiner (7)**

born: November 21, 1945, St. Louis, MO

married: Judith Brown, July 7, 1968, St. Louis, MO

born: November 8, 1945

**1. Michael Johnson Steiner (8)**

born: October 31, 1979, St. Louis, MO

**2. Thomas Fredric Steiner (7)**

born: October 14, 1948, St. Louis, MO

married: Paula Adams, April 13, 1975

born: September 9, 1952, St. Louis, MO

**1. Daniel Harrison Steiner (8)**

born: September 19, 1976, St. Louis, MO

**2. Nicholas Ellington Steiner (8)**

born: May 6, 1979, St. Louis, MO

**3. Matthew Alexander Steiner (8)**

born: May 11, 1985

**3. Mary Beth Steiner (7)**

born: February 20, 1952, St. Louis, MO

married: Joseph Leon Portnoy, July 12, 1979, St. Louis, MO

born: July 22, 1950, St. Louis, MO

**1. David Aaron Portnoy (8)**

born: August 24, 1981, St. Louis, MO

**2. Jonathan Harris Portnoy (8)**

born: February 3, 1983, St. Louis, MO

**3. Sarah Elizabeth Portnoy (8)**

born: June 15, 1984, St. Louis, MO

**4. Joshua Benjamin Portnoy (8)**

born: June 15, 1984, St. Louis, MO

**6. Frances (Fanny) Pareira (5)**

married: Al Pareria (4), born: 1877; died, 1934, her first cousin, son of David Pareira, who was a brother of Betsy Pareira Jacobs and Moses Pareira. They had to go to Kentucky to get married because of their relationship. No Issue

**2. Rebecca Jacobs (4)**

born: March 8, 1862, New Orleans, LA

died: April 13, 1936, Cincinnati, OH

married: Jacob (Jake) Eppstein, October 13, 1884, Cincinnati, OH

born: March 8, 1862, Cincinnati, OH

died: June 4, 1931, Cincinnati, OH

**1. Mollie Eppstein (5)**

born: July 27, 1885, Cincinnati

died: January 2, 1926, Cincinnati

married: Joseph Marcus, June 8, 1913, Cincinnati, OH

born: October 15, 1884

died: April 26, 1956

**1. David Marcus (6)**

born: March 7, 1915, Cincinnati, OH

died: March 20, 1991, Ashland, OR

married: Betty Frillman (6), February 14, 1945, daughter of William Frillman

born: March 26, 1917, Cincinnati

**1. Richard Marcus (7)**

born: August 23, 1946, Cincinnati

married: Sandra Lee Goderwis (7), Sept 10, 1965; divorced

**1. Tracie Marie Marcus (8)**

Born April 16, 1968, Cincinnati

married 1: David Ligon; divorced

married 2: David Gill

**1. David Ligon (9)**

born: May 14, 1988, Santa Maria, CA

**2. Joseph M. Marcus (8)**

born: December 5, 1971, Goleta, CA

**2. Marilyn Marcus (7)**

born: November 7, 1949, Cincinnati, OH

married: John Alan Jason , June 28, 1969, Cincinnati, OH

born: June 6, 1947, Detroit, MI

**1. Benjamin Jason (8)**

born: April 25, 1975, Madison, WI

**2. Tess Jason (8)**

born: April 3, 1977, Appleton, WI

**3. Mollie Jason (8)**

born: January 6, 1979, Madison, WI

**4. Jessie Jason (8)**

born: March 10, 1981, Madison, WI

**5. Jonah Jason (8)**

born: April 23, 1984, Ft. Atkinson, WI



**3. David Marcus, Jr. (7)**

born: April 11, 1952, Cincinnati

married: Kathleen Ryan, February 16, 1971; divorced

**1. May Marcus (8)**

born: March 22, 1972, Cincinnati, OH

**2. April Marcus (8)**

born: June 27, 1974, NY

**1. Vivian Marcus (9)**

born: Aug 27, 1992, Madison, WI

**2. James Joseph Marcus (6)**

born: March 24, 1921, Cincinnati, OH

died: December 29, 1982, Cincinnati, OH

married: Mimi Balber, September 5, 1948, Buffalo, NY

born: December 23, 1926

**1. Howard Marcus (7)**

born: June 30, 1951, Cincinnati, OH

**2. James Joseph (Jay) Marcus (7)**

born: October 10, 1953, Cincinnati, OH

married: Terry Hochman (7), January 14, 1989

daughter of Harry and Lillian Hochman

born: August 16, 1955

**1. Mollie Jay Marcus (8)**

born: March 25, 1991, Cleveland, OH

**2. Blanche Eppstein (5)**

born: January 13, 1887, Cincinnati, OH

died: July 29, 1974, Cincinnati, OH

married: Peter Horbach, June 19, 1913

born: June 19, 1879, Charlestown, W V

died: October 19, 1964, Cincinnati, OH

No Issue

**3. Tenny Eppstein (5)**

born: July 4, 1888, Cincinnati, OH

died: June 23, 1957, Cincinnati, OH

married: Louis Lehman, October 12, 1913, Cincinnati, OH

born: March 20, 1875, Cincinnati, OH

confirmed: May 30, 1889 by Rabbi Isaac M. Wise

died: February 14, 1945, Cincinnati, OH

**1. Nat Louis Lehman (6)**

born: July 8, 1915, Cincinnati, OH

married: Mary Jean Johnson, July 1, 1943, Covington, KY

born: June 21, 1919, near Williamstown, WV

**1. Mark Louis Lehman (7)**

born: January 4, 1947, Cincinnati, OH  
 married 1: Marguerite Godbold, 1979, Cincinnati, OH; divorced  
 married 2: Sherri Ann Watson, August 20, 1986, Cincinnati, OH  
 born: April 2, 1959, Georgetown, OH

**2. Victoria Lyon Lehman (7)**

born: November 20, 1949, Cincinnati, OH  
 married 1: William Godshalk, Cincinnati, OH; divorced  
 married 2: Reginald Wakeman, August 9, 1986, Pensacola, FL;  
 divorced

**2. Thomas Gilbert Lehman (6)**

born: May 4, 1921, Cincinnati, OH  
 died January 23, 1969, Cincinnati, OH  
 married: Judith Coate, September 9, 1958  
 born: May 7, 1933

**1. Jeffrey Thomas Lehman (7)**

born: October 24, 1959, Cincinnati  
 married: Suzanne Prieur, November 28, 1991, Cincinnati, OH;  
 divorced, 1993

**4. Alvin Eppstein (5)**

born: January 16, 1890, Cincinnati, OH  
 died: April 11, 1959, Cincinnati, OH  
 married: Helen Weil, March 14, 1915, Cincinnati, OH  
 daughter of Samuel and Rose Levy Weil  
 born: August 8, 1890, Cincinnati, OH  
 died: October 4, 1954, Cincinnati, OH

**1. Roslyn Eppstein (6)**

born: January 30, 1916, Cincinnati, OH  
 married: Sidney Brant, January 30, 1934, Alexandria, KY  
 born: July 25, 1913, Cincinnati, OH  
 died: August 22, 1986, Cincinnati, OH

**1. Joseph Allen Brant (7)**

born: May 6, 1937, Cincinnati, OH  
 married: Nancy Paula Felson, May 6, 1966, Cincinnati, OH  
 daughter of Irvin and Rosalyn Totz Felson  
 born: October 18, 1943, Cincinnati, OH

**1. Joel Samuel Brant (8)**

born: Sept 12, 1968, Cincinnati, OH

**2. Deborah Helen Brant (8)**

born: April 8, 1970, Cincinnati, OH

**2. Susan Rose Brant (7)**

born: May 14, 1941, Cincinnati, OH  
 married: John Paul Christie, October 19, 1963, Clarksville, TN

**1. Jonathon Christie (8)**

born: 1964, Cincinnati, OH  
 died: 1964, Cincinnati, OH, buried in Cleveland, Ohio

2. **Steven Anthony Christie** (8)  
born: July 9, 1965, Inglewood, CA  
married: Gracia

3. **Angela Lynne Christie** (8)  
born: March 1, 1967, Inglewood, CA  
married: Matt Stephen Pattullo, December 31, 1992,  
Miami, FL  
born: January 26, 1965, Lansing, MI

4. **Catherine Suzanne Christie** (8)  
born: July 28, 1971, Indianapolis, IN

3. **Robert Edwin Brant** (7)  
born: September 18, 1949, Cincinnati, OH  
married: Susan Ellen Litvak, November 30, 1974, Cincinnati, OH  
born: August 24, 1951, Cincinnati, OH

1. **Abbie Renee Brant** (8)  
born: August 21, 1978, Cincinnati, OH

2. **Vallie Lauren Brant** (8)  
born: April 7, 1981, Cincinnati, OH

3. **Jordan Sidney Brant** (8)  
born: March 19, 1987, Cincinnati, OH

2. **Theodore Herman (Ted) Eppstein** (6)  
born: February 13, 1918, Cincinnati, OH  
married: Betty Nathan, December 19, 1948, Cincinnati, OH  
born: June 25, 1922, Cincinnati, OH

1. **Stephen Eppstein** (7)  
born: September 30, 1949, Cincinnati, OH  
married: Dorothy Zeck (7), December 1, 1969, Nashville, TN  
born: April 26, 1949, Robertson County, TN

1. **David Morgan Eppstein** (8)  
born: Sept 30, 1970, Nashville, TN

2. **Michael Alan Eppstein** (8)  
born: August 3, 1975, Cincinnati, OH

2. **Larry Alvin Eppstein** (7)  
born: November 26, 1952, Cincinnati, OH

5. **Gilbert Eppstein** (5)  
born: October 21, 1892, Cincinnati, OH  
died: May 10, 1954, Cincinnati, OH  
married: Henrietta Bornstein  
born: 1892, died: 1969

No Issue



**3. Meyer Jacobs (4)** lived in Albany, New York  
born: June 24, 1863, Cincinnati, OH  
died: August 18, 1944, Albany, NY  
married: Miriam Swartz  
born: March 20, 1868  
died: May 24, 1956

**1. Avrom Meyer Jacobs (5)**  
born: April 14, 1893, Albany, NY  
died: June 15, 1946  
married: Rhea Eiasoff Fisher, June 7, 1927  
born: October 9, 1896  
died: September 4, 1990

**1. Carol Jacobs (6)**  
born: July 22, 1928  
married: Stanley J. Gross, December 26, 1955, divorced  
born: 1927, Brooklyn, NY

**1. Elizabeth (Betsy) Gross (7)**  
born: June 8, 1957, Middletown, NY

**2. David Gross (7)**  
born: December 19, 1961, Rockford, IL

**3. Jennifer Miriam Gross (7)**  
born: May 30, 1963, Rockford, IL

**2. Eleanor Jacobs (6)**  
born: November 7, 1932  
married: Irving Goldman, May 15, 1960  
born: September 3, 1916

**1. Susan Goldman (7)**  
born: May 13, 1961

**2. Alan Goldman (7)**  
born: November 9, 1962

**3. Mark Goldman (7)**  
born: July 16, 1971

**4. Emanuel Robert Jacobs (4)**  
born: May 9, 1868, Cincinnati, OH (birthdate from Mankato, MN funeral parlor)  
died: August 2, 1929, Mankato, MN  
buried: Frankfort, IN  
married: Rachel

**1. Emanuel Robert (Robert) Jacobs (5)**  
born: ca 1911  
Lived for at least a time in Los Angeles, as did his mother Rachel.  
Blanche Freed thinks he was married and had a son.

**5. Aaron Jacobs (4)**

born: November 26, 1868  
 died: September 4, 1924, Hamilton, Ohio  
 married: Clara Strauss, February 9, 1897  
     born: 1872  
     died: March 3, 1947

**1. Blanche Jacobs (5)**

born: 1898  
 died: 1908  
 buried: with her parents and grandmother Betsy Jacobs in the Jewish Cemetery in  
         Hamilton, Ohio

**6. Miriam (May) Jacobs (4)**

born: 1875, Cincinnati, OH, raised in Albany, NY, by her sister Pessa, lived in Kansas City,  
         Pittsburgh, and New York City  
 died: March 21, 1938 (Funeral was April 4, 1938)  
 married: Louis Weil, June 22, 1900  
     born: June 26, 1873  
     died: 1961

**1. Elizabeth Weil (5)**

born: May 2, 1905, Albany, NY, lives in Hollywood, Florida  
 married 1: Alex Held; divorced  
 married 2: Allen Behr, Greenwich, CT

No Issue

**2. Miriam W. Weil (5)**

born: October 11, 1910  
 died: March 23, 1988  
 married 1: Nat Korn , died: ca 1941  
 married 2: Ben Bergman, 1943

**1. Judith May Bergman (6)**

born: July 27, 1939, New York, NY  
 married: Stephen Feig, August 28, 1960, New York, NY  
     born: December 24, 1937, New York, NY

**1. Laura Eileen Feig (7)**

born: June 27, 1964, New York, NY

**2. Daniel Irving Feig (7)**

born: November 19, 1965, New York, NY  
 married: Katrina Morrison, December 28, 1991, New Haven, CT

**3. Andrew Lawrence Feig (7)**

born: January 8, 1968, Oxnard, CA

**2. Barbara Bergman (6)**

born: March 16, 1946  
 married: Donald Goldman, December 17, 1967, West Orange, NJ  
     born: October 10, 1944

**1. Deborah Goldman (7)**

born: August 13, 1968, New York, NY

2. **Jennifer Goldman** (7)

born: May 10, 1971, Livingston, NJ

7. **Samuel Jacobs** (4) Lived in Akron, OH

born: January 14, 1879

died: July 20, 1948

married 1: Daisy Weil, 1905, daughter of Leopold and Katie Weil,  
early settlers of Denver, CO  
born: July 28, 1886  
died: 1942

married 2: Jeannette Henochsberg, 1945  
She was from Memphis and lived to be 95.

1. **Arthur Leonard Jacobs** (5)

born: August 7, 1907, Akron, Ohio

died: January, 1965, Columbus, Ohio

buried: with wife in Rochester, Indiana

married: Josephine Yuster  
born: August 9, 1908, Rochester, Indiana  
died: August, 1968, New York City

1. **Laurence Wile Jacobs** (6)

born: May 26, 1939, Cincinnati, Ohio

married: Susan Stone, August 1, 1966

born: November 10, 1943, Toledo, Ohio

1. **Andrew Wile Jacobs** (7)

born: May 13, 1968, Honolulu, Hawaii

married: Elise Nussbaum, May 26, 1991, Atlanta, GA

1. **Ariel Max Weil Jacobs** (8)

born: March 21, 1993, Atlanta, GA

2. **Julie Bridget Jacobs** (7)

born: June 28, 1972, Honolulu, Hawaii

2. **Richard Edward Jacobs** (5)

born: January 16, 1909, Akron, OH

married: Bernice Rosenfeld, December 25, 1938, Houston, TX

born: February 20, 1917, Houston, TX

1. **Dian Jean Jacobs** (6)

born: March 8, 1941, Houston, TX

married: David Lieberthal, in 1965, divorced

1. **Eric Ross Lieberthal** (7)

born: Feburary 20, 1969, Phoenix, AZ

2. **James Michael Lieberthal** (7)

born: January 5, 1970, Tuscon, AZ

3. **Blanche Elizabeth Jacobs** (5)

born: October 5, 1910

married: Raymond Freed (5), August 10, 1935

born: June 21, 1907

died: September 5, 1965



1. **Roger S. Freed** (6)  
 born: September 20, 1949  
 married 1: Diana Valicoff ; divorced  
 married 2: Karen Kevil

1. **Adam S. Freed** (7)  
 born: October 11, 1976

1. **Alexander Freed** (7)  
 born: January 20, 1987

2. **Betsy Freed** (6)  
 born: December 5, 1952  
 married: Richard Sleeper, October 1, 1977  
 born: July 26, 1941

1. **Aaron Raymond Sleeper** (7)  
 born: September 9, 1978

2. **Jennifer Sleeper** (7)  
 born: January 28, 1980

3. **Stephan Sleeper** (7)  
 born: November 20, 1983

2. **Infant daughter** (3)  
 born dead: May 14, 1838

3. **Abraham Periera** (3) lived in Albany, NY  
 born: June 4, 1839, Amsterdam, Holland  
 married: Esther  
 born: ca 1841

(All information about the following children from the 1870 Albany, NY census)

1. **Aaron Periera** (4)  
 born: ca 1861, New York

2. **Caroline Periera** (4)  
 born: 1862, New York

3. **Mitchell Periera** (4)  
 born: 1863, New York

4. **Herman Periera** (4)  
 born: 1865, New York

5. **Rachel Periera** (4)  
 born: 1867, New York

4. **Jacob Periera** (3)  
 born: November 25, 1840

5. **Imanuel Periera** (3)  
 born: July 2, 1842

**6. Moses Periera (3)**

born: June 3 or July 4, 1844, Amsterdam, Holland

died: October 22, 1898

buried: Albany, NY

married 1: Anna Cohen (3)

died: December 5, 1876 (aged 20 years, 11 months)

married 2: Bertha Jacobs, his niece (for issue of this marriage, see listing under Bertha Jacobs)

**1. Aaron Moses Pareira (4)**

married: Caroline Solomons

**1. Annette Pareira (5)**

died: in infancy

**2. Fred Pareira (5)**

married: Dorothy Kohke

**1. Fred Pareira, Jr. (6)**

married: Cathy Klinger

No Issue

**2. Carol Ann Pareira (6)**

married: Jim Walker

Lived in Ft. Lauderdale, Florida

Had two or three children

**3. Glenn A. Pareira (5)**

born: January 1, 1904, Ashville, NC

died: ca 1986

married: Myrtle Salomon

born: October 14, 1906, Chicago, IL

died: February 20, 1982

**1. Glenn Pareira, Jr. (6)**

born: March 10, 1931, Utica, NY

married 1: Rebecca Boyarsky

married 2: Judith Orloske

**1. Randi Pareira (7)**

born: March 24, 1963

**2. Glen (J.J.) Pareira III (7)**

born: May 11, 1986

**2. Alan Pareira (6)**

born: May 29, 1938, Trenton, NJ

married: Barbara Horne, March 16, 1968

born: July 14, 1942

**1. Marci Pareira (7)**

born: September 27, 1969

**2. Steve Pareira (7)**

born: October 13, 1973

**3. Don Pareira (6)**

born: February 19, 1949, White Plains, NY  
 married: Susan Hunter  
 born: November 24, 1953, Troy, NY

**1. Jessica Pareira (7)**

born: March 17, 1983, Miami, FL

**2. Bradley Mark Pareira (7)**

born: July 17, 1993, Santa Rosa, CA

**4. Herbert Pareira (5)**

married: Sue

**1. Annette Pareira (6)**

married: a doctor

**7. Simha (Fanny) Periera (3)**

born: March 26, 1846, Amsterdam, Holland  
 died: 1925, at age 79 according to tombstone  
 married: Joseph Bach (3)

**1. Jacob Bach (4)**

born: 1881  
 died: 1881

**2. Carrie Bach (4)**

born: 1875  
 died: 1893

**3. Rachel Bach (4)**

born: 1876  
 died: 1895

**8. Isaac Periera (3)**

born: March 26, 1846, Amsterdam  
 died: June 2, 1846, Amsterdam

**9. Infant son (3)**

born: March 19, 1848, Amsterdam  
 died: in infancy



**10. David Periera (3)** (Spelling of name changed to Pareira when he came to U.S.)  
born: March 29, 1850, in Holland  
died: November 2, 1914  
buried: St. Louis, MO  
married: Caroline Bendell, ca 1870  
born: January 8, 1854  
died: 1936  
buried: St. Louis, MO

**1. Aaron Pareira (4)**  
born: October 16, 1871  
died: 1948  
married: Rae Kemp  
born: 1875  
died: 1918

**1. David Pareira (5)**  
born:  
married: Hilda

**1. David Pareira (6)**  
born: ?  
died: ?  
married: Betty

**1. Caroline Pareira (7)**  
married:

**2. David Pareira (7)**  
died: 18 years of age

**2. Richard Pareira (5)**  
born: ?  
died: 1992

**2. Isaac Pareira (4)**  
born: February 17, ?  
died: 1952

No Issue

**3. Clarence Pareira (4)**  
born:  
married: Jeannette Wolfheim

**1. Morton Pareira (5)**  
married: Dorie

**1. Cathy Pareira (6)**  
married: Joe Zahn

**1. Daughter (7)**  
born:

**2. Daughter (7)**  
born:

**2. Mary Pareira (6)**

born:

married: Stanley Broadbent; divorced

**4. Mildred Pareira (4)**

born:

died: ca 1926

married: Lionel Kalish

**1. Carol Kalish (5)**

born: December 12, 1910

married: Charles Berger

born: August 29, 1905

**1. Susan Berger (6)**

born: January 8, 1936

married: Gordon Philpott, June 14, 1958

born: March 26, 1935

**1. Matthew Philpott (7)**

born: September 23, 1962

married: Lindsey Monser, March 18, 1989

born: August 24, 1963

**1. Logan Monser Philpott (8)**

born: January 25, 1993

**2. Timothy Philpott (7)**

born: July 15, 1965

married: Elizabeth Norlander, December 16, 1989

born: January 24, 1967

**1. Sydney Philpott (8) (daughter)**

born: September 2, 1992

**3. Elizabeth Philpott (7)**

born: December 29, 1973

**2. Sally Berger (6)**

born: April 25, 1938, St. Louis, MO

married: Bill Joughin, Virginia, divorced

**1. James Joughin (7)**

born: June 28, 1963, Boston, MA

**2. Donald Joughin (7)**

born: September 30, 1970, Pittsburgh, PA

married: Robin Ludtke, ca 1990

born: March 21, 1973

**1. Aria Joughin (8)**

born: April 29, 1991, Occidental, CA

**3. Carol (Geeta) Berger (6)**  
 born: July 15, 1942, St. Louis, MO  
 married: Sam Dardick, January 26, 1964  
 born: June 13, 1933, St. Louis, MO

**1. Caleb Dardick (7)**  
 born: September 26, 1965, St. Louis, MO

**2. Joshua Dardick (7)**  
 born: May 1, 1967, St. Louis, MO

**3. Samantha Dardick (7)**  
 born: March 2, 1969, St. Louis, MO

**2. Lionel Kalish, Jr. (5)** lives in Sarasota FL  
 born: March 5, 1913, Chicago, IL  
 married: Claire Elsas, October 14, 1940, Milwaukee, WI  
 born: July 31, 1916, Dallas, TX

**1. Stephen Kalish (6)**  
 born: January 14, 1942, St. Louis, MO  
 married 1: Lynne Coren, 1968  
 married 2: Suzanne Hoodenpyle, July 18, 1971, Los Angeles, CA

**1. Karen Kalish (7)**  
 born: March 26, 1968  
 married: David Rigberg, March 14, 1992, Tuscon, AZ

**2. Andrew Kalish (7)**  
 born: May 6, 1972, Lincoln, NE

**3. Daniel Kalish (7)**  
 born: May 16, 1974, Boston, MA

**2. Lionel (Lyle) Kalish III (6)**  
 born: September 26, 1944, St. Louis, MO  
 married: Susan Wolff, May 14, 1970, St. Louis, MO

**1. Sarah Elizabeth Kalish (7)**  
 born: September 29, 1973, Long Beach, CA

**2. Amanda Claire Kalish (7)**  
 born: December 8, 1975, Garden Grove, CA

**3. Eugene Elsas Kalish (6)**  
 born: May 22, 1946, St. Louis, MO  
 married 1: Deborah Monahan, 1976; divorced, 1984  
 married 2: Ann Hutchinson, August 25, 1990, Stockbridge, MA  
 born: June 13, 1947

**1. Ben Kalish (7)**  
 born: April 6, 1982, Farmington, CT

**2. Emily Kalish (7)**  
 born: April 6, 1982, Farmington, CT



3. Jenefer Hutchinson Myers  
born: October 3, 1976, Palo Alto, CA

3. **Donald Kalish** (5)  
born: December 4, 1919, Chicago, IL  
married 4: Ann Graham, 1982

5. **Rae Pareira** (4)  
born: ca 1890  
died: ca 1965  
married: Harry Greditzer, November 10, 1913, St. Louis, MO  
born: December 4, 1889  
died: ca 1946

1. **Harry Greditzer, Jr.** (5)  
born: April 17, 1917  
married: Bea Kienzle, December 5, 1942  
born: August 20, 1915

1. **Harry Greditzer III** (6)  
born: May 21, 1946, St. Louis, MO  
married: Susan Tate Lowell, December 21, 1926, St. Louis, MO  
born: July 8, 1945, St. Louis, MO

1. **Harry G. (Tate) Greditzer IV** (7)  
born: November 30, 1978, Rochester, MN

2. **Lauren Greditzer** (7)  
born: July 27, 1980, Rochester, MN

2. **David Greditzer** (5) of Malibu, California  
born: February 8, 1920, St. Louis, MO  
married: Lynne Klein, September 16, 1951, New York, NY  
born: May 8, 1926

1. **Lynn Dee Greditzer** (6)  
born: July 9, 1952, St. Louis, MO  
married: Lewis Barrett, November 18, 1979

1. **Rachel Barrett** (7)  
born: October 8, 1983, St. Louis, MO

2. **Samantha Barrett** (7)  
born: July 15, 1986, St. Louis, MO

2. **Jan Stacy Greditzer** (6)  
born: February 28, 1956, St. Louis, MO  
married: Scott Hall; divorced

3. **Arthur Greditzer** (5)  
born: July 10, 1923, St. Louis, MO  
married 1: Vaughan Enslin; divorced  
married 2: Ursala, 1990

**1. David Greditzer (6)**

born: ca 1956, St. Louis, MO  
lives in Malibu, CA

**2. Evie Greditzer (6)**

born: ca 1960, St. Louis, MO

**3. Rudy Greditzer (6)**

born: ca 1960, Santa Barbara, CA

**6. Alfred Pareira (4)**

born: 1877

died: 1934

married: Fanny Pareira (4), daughter of Bertha and Moses Pareira

No Issue

**7. Theodore Pareira (4)**

born: 1879

died: 1963

married: Dora Ginsburg

born: 1884

died: 1960

No Issue

**8. Milton Pareira (4)**

born: 1884

died: 1886

**9. Eva Pareira (4)**

born: October 14, 1893 or 1894

died: July 25, 1987

married: Hyman Watell (4), July 16, 1914

born: 1887 or 1888

died: October 15, 1953

**1. Lloyd Watell (5)**

born: January 20, 1922

died: June 21, 1989

**2. Jane Watell (5)**

born: July 20, 1924

married: Robert Frankel Meyers

born November 30, 1915

died April 2, 1983

**1. Robert Watell Meyers (6)**

born: March 11, 1948

married: Sherri Sachs, August 8, 1981

born: August 15, 1954

**1. Samuel Nathan Meyers (7)**

born: July, 1991

**2. William Frankel Meyers (6)**

born: July 15, 1951

married: Ce Ce Courtway, June 19, 1977

born: August 15, 1953

**1. Kara Marie Meyers (7)**

born: November 7, 1981

**2. Carter Robert Meyers (7)**

born: December 25, 1984

**3. Kelsey Colyer Meyers (7)**

born: August 28, 1992

**3. Kathryn Jane Meyers (6)**

born: January 7, 1955

married: Marc Bennett, September 1, 1986

born: March 17, 1952

**1. Lauren Renee Bennett (7)**

born: October 19, 1987

**2. Zoe Allegra Meyers Bennett (7)**

born: December 17, 1991

**11. Amelia Pariera (3)**

born: 1854, Albany, NY

**12. Jacob R. Pariera (3)**

born: June 11, 1856, Albany, NY

died: September 20, 1912, Albany, NY



**VI. MOSES PERIERA (2)**

born: December 27, 1817, Holland  
died: March 4, 1818

**VII. RACHEL PEREIRA (2)**

born: February 11, 1819, Holland  
married: ARON ARONS, June 6, 1838, Holland  
emigrated: to U.S. An Aron Arons applied for citizenship in Philadelphia on October 1, 1853, in the Common Pleas Court. We do not know whether he was Rachel's husband, but it is likely that they also came to the Philadelphia to be near her brothers Juda and Moses

**VIII. SARA PERIERA (2)**

born: August 28, 1821, Holland  
died: November 7, 1886, RI  
married: Barend Melkman, July 22, 1840, Holland  
born: July 7, 1822

They came to the U.S. in 1842, Barend on May 18, 1842, and Sara on September 14, 1842, with her infant daughter Marianne. Barend left Providence and moved to Brooklyn, New York, in 1891, after Sara's death.

**1. Marianne Melkman (3)**

born: probably in 1842, Holland

**2. Catherine (Katy) Melkman (3)**

born: ca 1847 (according to 1860 Boston census)

**3. Rachel Melkman (3)**

born: 1849  
married: Cohnfeld

**1. Rudolph Cohnfeld (4)****4. Solomon Milkman (3)**

owned first chain of millenery stores in the United States

born: November 5, 1851  
died: October 28, 1926  
married: Hannah Corn (3)  
born: November 6, 1861  
died: April 12, 1945

**1. Jerome Frederick Milkman (4)**

born: May 6, 1884  
died: May 12, 1964  
married: Edith Helen Hirsch, November 4, 1908  
born: July 28, 1886  
died: November 6, 1948

**1. John Milkman (5)**

died: in infancy

**2. Howard Louis Milkman (5)**

born: December 30, 1911, New York, NY  
married 1: Emilie Schiele, June 15, 1935  
married 2 Anita Quay, December 23, 1940, Elkton, MD

**1. Howard Louis Milkman, Jr. (6)**

born: May 10, 1941, Bridgeport, CT  
married: Jean Elizabeth Kingstand, June 3, 1967, Princeton, NJ  
born: May 26, 1942, Morristown, NJ

1. **Jennifer Elizabeth Milkman** (7)  
born: December 20, 1971, Edison, NJ

2. **Peter Howard Milkman** (7)  
born: February 23, 1977, Edison, NJ

2. **Linda Diane Milkman** (6)  
born: April 17, 1945, New York, NY  
married: Reinier Zwart, September 7, 1968, Pomptom Plains, NJ  
May 6, 1945, Louisville, KY

1. **Kimber Leigh Quay Zwart**(7)  
born: June 1, 1970, Denville, NJ

2. **Melinda Rachel Zwart** (7)  
born: June 19, 1972, Denville, NJ

3. **Evelyn Phillips Milkman** (5)  
born: May 23, 1917, New York, NY  
married: Arthur Leigh Sultan , September 9, 1939, Shearith Israel, New York, NY

1. **Arthur Phillips Sultan** (6)  
born: November 24, 1941, Far Rockaway, NY  
married: Evelyn Graham Miller, May 31, 1969, Pelham, NY  
born: February 8, 1943

1. **Graham Phillips Sultan** (7)  
born: September 2, 1972

2. **Katherine Sultan** (7)  
born: ca 1977

2. **Andrea Judith Sultan** (6)  
born: August 10, 1944, Far Rockaway, NY  
died: December, 1944, Far Rockaway, NY

3. **James Phillips Sultan** (6)  
born: August 10, 1944, Far Rockaway, NY  
married: Susan Silverstein, April 6, 1968  
born: May 9, 1943, Philadelphia, PA

1. **Kimberly Brooke Sultan** (7)  
born: January 13, 1970, Philadelphia, PA

2. **Michael Phillips Sultan** (7)  
born: October 2, 1968, Philadelphia, PA

2. **Sadie Milkman** (4)  
born: January 31, 1886  
died: August 31, 1889

3. **Edwin Milkman** (4)  
born: 1892  
died: 1918 (killed in France)

**4. Walter B. Milkman (4)**

born: 1888  
died: 1945  
married: Alice Carey Buhler

**5. Albert B. Milkman (4)**

born: 1894  
died: 1964  
married 1: Agnes MacDonald  
married 2: Adele Hahan Meissel

**6. Herbert S. Milkman (4)**

born: 1896  
married: Ruth Sarnoff

**1. Edwin Milkman (5)**

Born 1918  
married: Virginia Schmalbach, July 15, 1962

**1. Beth Ann Milkman (6)**

Born January 25, 1966

**5. Aaron Milkman (3)**

born: 1854 (1860 Boston census)

**6. Moses Milkman (3)**

born: ca 1855 (1860 Boston census)  
Changed his name to Alfred Lovell

**7. Lizzie Milkman (3)**

born: 1858 (1860 Boston census)

The following two children were listed by the Rhode Island Jewish Historical Society according to Arthur Phillips Sultan. However, they did not list Marianne, Catherine, and Lizzie, so Helen may be one of the three girls not accounted for in the census.

**8. Helen Milkman (3)**

born:  
married: Gross

**9. George Milkman (3)**

born:



**IX. RACHEL PERIERA (2)**

born: April 1, 1824

died: February 13, 1827

**X. ISRAEL PERIERA (2)**

born: September 15, 1826, Holland

died: February 20, 1878

married: Sara Marcus de Goede, July 19, 1848

born: August 11, 1825

died: February 15, 1910

**1. Infant daughter (3)**

Born July 19, 1849

**2. Mirjam Periera (3)**

born: June 22, 1850

died: November 25, 1930

married: Nathan Waterman , December 3, 1873

born: January 18, 1850

died: September 26, 1934

**3. Rachel Periera (3)**

born: September 13, 1852

died: November 5, 1852

**4. Betje Periera (3)**

born: December 23, 1853

died: November 12, 1854

**5. Infant son (3)**

born: September 17, 1854

**6. Abraham Periera (3)**

born: November 13, 1855

died: May 11, 1856

**7. Vogeltje Periera (3)**

born: April 7, 1857

died: March 7, 1881

married: Levie Pach, December 17, 1879

born: May 26, 1862

died: November 3, 1927

**8. Betje Periera (3)**

born: August 16, 1861

died: August 4, 1921

married: Johannes Vijzelaar, September 3, 1902

born: March 24, 1852

died: January 16, 1932

**1. Rebecca Vijzelaar(4)**

born: August 8, 1884

died: April 8, 1905

**9. Abraham Periera (3)**

born: December 2, 1863

died: May 8, 1866

**XI. MOSES PAREIRA (2)**  
born: April 9, 1829, Holland  
married: CAROLINE (ADELINE ?),  
born in Holland

Information taken from 1860 and 1870 Philadelphia census records.

1. **Abraham Pariera (3)**  
born: ca 1850, New York

2. **Hannah Pariera (3)**  
born: ca 1854, Pennsylvania

3. **Harry Pariera (3)**  
born: ca 1855, Pennsylvania

4. **Mary Pariera (3)**  
born: 1857, Pennsylvania

5. **Rachel Pariera (3)**  
born: ca 1860, Pennsylvania

6. **Bella Pariera (3)**  
born: ca 1861, Pennsylvania

7. **Malacci Pareira (3)**  
born: ca 1861, Pennsylvania

8. **Clara Pareira (3)**  
born: ca 1864, Pennsylvania

9. **Isaac Pareira (3)**  
born: 1865, Pennsylvania

10. **Sarah Pareira (3)**  
born: 1866, Pennsylvania

11. **Hester Pareira (3)**  
born: 1868, Pennsylvania

(Name was spelled Pareira in 1860 census, Pereira in 1870 census)

**XII. DAVID PAREIRA (2)**  
born: July 3, 1834, Holland  
emigrated: to U.S. with brother Aron Pareira and family in 1852  
married: CAROLINE  
born: ca 1838, Bavaria

Information taken from 1860 census of New York.

1. **Jacob Pareira (3)**  
born: ca 1858

2. **Mary Pareira (3)**  
born: 1859

PART III

RESEARCH

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**Continuing Research: The ancestors of Aron Rodrigues Pereira (23 Sep 1781) and Abraham Haim Rodrigues Pereira (24 May 1785)**

Dr. Martin Rodrigues Pereira of Syosset, New York was instrumental in giving Jean and me the information needed to continue our research. When I contacted him in the fall of 1992, he sent me not only the genealogy that Miguel Rodrigues Pereira and Frits Rodrigues Parreira developed, but also the genealogy of his uncle, Elazar Rodrigues Pereira, (29 Sep 1885), which gave clues to the forefathers and foremothers of Jacob Rodrigues Pereira.

Luckily in reading the Summer, 1992 issue of AVOTANU (Vol VIII, Number 2) I came across a reference on Holland which described the newly published book, *Trouwen in Mokum 1598-1811 (Marriages in Mokum 1598-1811)*. " This is a monumental work of 1,127 pages which provides data on all 15,238 marriages performed in "Mokum," i.e., Amsterdam during this period. Data was assembled from 119 vital statistics registers. The countrywide significance of the work is based on the fact that during the period covered, approximately 40 percent of Dutch Jewry lived in Amsterdam. Data includes the year the banns were posted, names of brides, grooms, witnesses, the latter's relationships to the couple, birth data and birth places. Data on Ashkenazim differed slightly from that of Sephardim. The book is considered especially valuable by the *Mispoge* reviewer and is available from the publishing house, Warray, Postbus 16268, 2500 BG Den Haag, Netherlands, for 320 guilders, about \$173.00."<sup>1</sup>

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<sup>1</sup>AVOTANU, Volume VIII, Number 2, Summer, 1992, p.38-39

The following preliminary genealogy was compiled from resaerch in *Trouwen In Mokum*. However, there is a problem in this genealogy that requires further investigation. Abraham Rodriques Pereira, born 1684, married Sara Zuzarte, born 1666. Sara Zuzarte was the widow of Jacob Namias de Castro. The banns of her first marriage listed her birth year as 1666 also. I find it highly unlikely that she could have been the mother of Jacob Rodrigues Pereira, born 14 Oct 1745. There is a another marriage for Abraham Rodrigues Pereira, recorded in the Bevis Marks Records (Bevis Marks Synagogue in London) to Rahel de Raphael Aldonso on 22 Shebat 5501. The banns for the marriage of Jacob Rodrigues Pereira and Branca Querido list as his witness, his mother Rachel Quiros. Could Rahel de Raphael Aldonso and Rachel Quiros be the same person?

Manasseh ben Israel m: Rachel Abrabanel

Samuel m: Gracia Sueiro  
Abarbanel

Abraham Rodrigues Pereira

Debora  
b: 1648  
m: Jonas Abarbanel, 1688

Ribca  
b: 1651, Lissabon  
m: Joseph Senior, 1678  
son of Mordechai Senior

Jacob  
b.1657, Sevilla  
m: Ester Barzilay, 1681

Judith  
b: 1681  
m: 1699  
David Rodrigues Mendes

Abraham  
b: 1684  
m 1: 1709  
Sara Zuzarte, b. 1666  
m 1. 1692, Jacob Namias de Castro  
m 2: 22 Shebat 5501, London (Bevis Marks Records)  
Rahel de Raphael Aldonso (Rachel Quiros?)

Sara  
b: 1687  
m: 1725  
David Lopez Crespo

Rebecca  
b: 1690  
m: 1729  
Jacob Munhao

Isaac  
b: 1696  
m: 1725  
Ester Aguilar

Sarah  
b. 1740  
m.1763  
Salomon Mendes

Jacob  
b: 14 OCT 1745  
d: 20 JUL 1813  
m: 8 DEC 1775, Branca Querido  
b: 1748  
d: 19 MAR 1815

Rachel  
b.23 JUN 1776

Abraham  
b.14 OCT 1778

Aron  
b. 23 SEP 1781

Mozes  
b. 27 JAN 1784

Abraham Haim  
b: 24 MAY 1785

Sara  
b: 14 SEP 1789

Isaac  
b: 23 SEP 1792

Rachel  
b: 7 MAY 1794



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Bennett, Kathryn	28 Merriland Road, Stamford, CT 06903	203-968-2586
Berger, Carol	133 North Gay, St. Louis, MO 63105	314-721-8989
Berkley, Joan	66 35 Indian Lane, Shawnee Mission, KS 66208	913-362-6638
Berkley, William Spencer	5429 Cherry, Kansas City, MO 64110	816-3618262
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Finard, Jeri	6 Byron Lane, Larchmont, NY 10538	914-833-0921
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Freed, Roger	1042 Delores, St. Louis, MO 63132	314-432-7326
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Freedman, Maxine	4545 West 57 N W, Washington, DC	202-333-5553
Friedman, Miriam	1000 Parview #131, Hallendale, FL 33009	305-454-5405
Garber, Deborah	3000 West Jarvis, Chicago, IL 60645	312-973-4375
Goldman, Alan	935 Washington St., Hoboken, NJ 07030	201-795-4120
Goldman, Barbara	40 Bear Brook Lane, Livingston, NJ 07039	201-994-3819
Goldman, Deborah	55 Centre St. Apt #6, Quincy, MA 02169	617-770-2902
Goldman, Eleanor Jacobs	4 Ridgewood Dr., Plattsburgh, NY 12901	518-561-0562
Goldman, Susan	83 Bluff Ave., Cranston, RI 02905	401-461-6202
Goldsticker, Lawrence	4444 Birdsong, Plano, TX 75093	214-596-6947
Goldsticker, Ralph	8011 Rosiline Drive, St. Louis, MO 63105	314-863-3239
Goldsticker, Ralph III	3736 Wroxtton, Houston, TX 77005	713-660-7146
Goldsticker, Robert Charles	7420 Parkdale, St. Louis, MO 63105	314-726-0005
Greditzer, Arthur	4336 Modoc Rd., Santa Barbara, CA 93110	805-967-7712
Greditzer, David	3748 Seahorn Dr., Malibu, CA	310-459-1012
Greditzer, Harry, III	6 Sheriton, Ladue, MO 61326	314-993-4140
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Jacobs, Laurence	1474 Kamole St., Honolulu, HI 96821	808-373-3777
Jacobs, Richard	359 North Post Oak Lane #318, Houston, TX 77024	713-680-3366
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Joughin, James	815 Greenwich St. #4B, New York, NY 10011	212-691-6541
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Kalish, Eugene E.	2 Lake Ave., Great Barrington, MA 01230	413-528-4030
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Kalish, Lionel Jr.	1111 North Gulfstream, Sarasota, FL 34236	813-366-7337
Kalish, Stephen	3060 Sheridan Blvd., Lincoln, NE 68502	402-477-2022



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Leipman, Lois	8 Longrale Park Apt. A, Bangor, ME 04401	207-990-3009
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Marcus, Jay	23501 E. Silsby Rd., Beachwood, OH 44122	216--291-8836
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Pareira, Don	14 Ward Street, Healdsburg, CA 95448	707-433-3466
Pareira, Glen Jr.	Star Route Box 64F, Saranac Lake, NY 12983	518-891-1923
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Parfenoff, Marliyn	453 Roslyn Place, Chicago, IL 60614	708-477-3214
Parfenoff, Michael	1747 North Honore, Chicago, IL 60622	312-486-2062
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Pereira, Miguel B. Rodrigues	Fuik 44, 1141 CK Monnickendam, The Netherlands	
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Philpott, Timothy	6604 Pershing, St. Louis, MO 631	314-727-5658
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Sleeper, Betsy	1 Danfield Rd., St. Louis, MO 63124	314-962-1455
Steiner, Henrietta	539 Coeur de Royale Drive #305, St. Louis, MO 63141	314-432-2661
Steiner, John Steven	64 Fair Oaks, St. Louis, MO 63124	314-993-3484
Steiner, Thomas Fredric	319-Saylesville Dr., Chesterfield, MO 63017	314-576-4604
Stern, Jane	8600 Delmar Apt. 7E, St. Louis, MO 63124	314-997-4821
Stern, Lawrence	1314 Southwind Drive, Northbrook, IL 60062	708-272-4171
Stern, Lori	2 Ashley Oaks Lane, Flossmore, IL 60422	708-799-9499
Steward, Nia	1392 Reed Street, Lakewood, CO 80215	303-239-9216
Sultan, Arthur Phillips	788 South Ave., New Canaan, CT 06840-6736	203-966-5829
Sultan, James Phillips	1860 Sanford Street, Philadelphia, PA 19116	215-671-0238
Van Naarden, Betty	2150 South Sans Souci Blvd # 602, North Miami, FL	305-891-9583
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Zwart, Linda	103 Birch Drive, Fredon Township, Newton, NJ 07860	201-383-3302



**End of The family of Abraham  
Jacobs (1833-1892) and Betsy  
Pareira Jacobs (1837-1895) /**

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